THEOLOGY

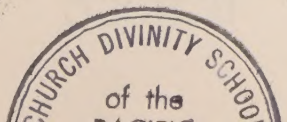
VOL. LXIV JANUARY, 1961 No. 487

Editorial

WE are happy to be able to begin the new year by calling attention to the unhappy state of Christian Ethics among the subjects of theological study and education in the Church of England. The neglect of it by English theologians may be due to a revulsion from, or an impatience with, the moralism that has long been characteristic of the English religious outlook. As the writer of an article on "The Religion of the British People" in the October number of the *Hibbert Journal* puts it, "Living as a Christian day by day means observing a moral law—at the lowest being a decent citizen, at the highest aiming at a perfection of love and self-sacrifice. . . . The Epistle of James rather than Galatians sums up the popular idea of the Christian life, and Pelagius still lives in Britain."

The idea that so long as a man lives a good life it does not matter much what he believes begs a host of questions. Yet the prejudice of the plain Englishman that conduct is of paramount importance is a salutary prejudice. It can hardly be denied that the Gospels display a greater concern about ethics than they do about dogmatics or questions of church order. There is a disquieting contrast if we turn from the Gospels to contemplate the proportions, both in quantity and quality, of recent theological literature. Moreover, it is notorious that social and technical developments in many fields demand a reconsideration and restatement of much traditional Christian morality. It is not for us to proclaim an Ethical Year, but we hope to find ways of pursuing in THEOLOGY some of the inquiries to which Canon Preston's survey points as priorities for Christian thinkers.

One of the questions that often crops up is how the Christian ethic is related to that of benevolent and high-minded secular humanism, as regards both its prescriptions and its criteria. There are now large areas in which we appear to have similar standards of judgment. This question is analogous to, and may well be approached with reference to, that concerning the relation in antiquity between Christian morality and the morality of Judaism or of the Greeks. Two recently published books give a useful lead here: *Ethics and the Gospel*, by the late T. W. Manson (S.C.M. Press, 12s. 6d.) and *Christian Faith and Greek Philosophy*, by A. H. Armstrong and R. A. Markus (Darton, Longman and Todd, 15s.). Both books are based on courses of lectures and are small in size, but seldom have we seen so much wisdom and learning so beautifully distilled. Dr Manson's aim is to show both how the ethic of the New Covenant is rooted in that of the Old Covenant and wherein the New surpasses the Old. While Professor Armstrong and Mr Markus are not primarily concerned with ethics, their keenly discriminating comparison of Greek philosophy with Christian faith corrects many simple and sweeping



statements that are made about the consistency or inconsistency between Hellenic and Hebraic ways of thought.

* * * * *

We publish in this number the first of a new series of Revised Reviews. Readers may like to be reminded of the books that were reviewed in the previous series, and of the issues of THEOLOGY in which they may be found. These books will *not* of course be reviewed again in the new series. The earlier series was as follows: A. J. Balfour, *The Foundations of Belief* (February 1941); *Lux Mundi* (March 1941); P. T. Forsyth, *The Person and Place of Jesus Christ* (April 1941); W. James, *The Varieties of Religious Experience* (May 1941); J. Drummond, *An Inquiry into the Character and Authorship of the Fourth Gospel* (June 1941); J. H. Newman, *The Idea of a University* (August 1941); R. C. Moberly, *Atonement and Personality* (September 1941); R. C. Trench, *Notes on the Parables of our Lord* (October 1941); H. Sienkievicz, *Quo Vadis?* (November 1941); G. Salmon, *The Infallibility of the Church* (December 1941); B. H. Streeter, *The Four Gospels* (January 1942); E. Underhill, *Mysticism* (February 1942); J. R. Seeley, *Ecce Homo* (March 1942); A. Ritschl, *Justification and Reconciliation* (April 1942); R. D. Hampden, *The Scholastic Philosophy* (May 1942); P. Sabatier, *Vie de S. François d'Assise* (June 1942); H. L. Mansel, *The Limits of Religious Thought* (July 1942).

* * * * *

Autres temps, autres mœurs.—"The clerical profession seems to be well adapted to promote the happiness of him who can command his passions, and who is of a contented disposition. Such an one is a christian philosopher, and possesses the agreeable privilege of instructing his fellow creatures in moral, philosophical, and religious truths. He is at liberty to pursue one of the pleasantest and the most tranquil paths of life, that which leads through the quiet, yet diversified regions of learning. He is usually respected much more than those whose birth and fortune have placed them in a higher sphere. He is more the master of his time, that invaluable possession, than the rest of the busy world, because his engagements are at an appointed season. But if to accumulate money, either from the necessity of providing for a family, or from avarice, be his object, he will find himself miserable, because he is placed in a situation where his desire cannot often be gratified with ease and honour. The stipends of the most useful part of the clergy, those who officiate, are often not greater than the earnings of a hireling mechanic. Yet an appearance of a competency must be supported by the curate, not from pride alone, but from a laudable design of accomplishing the purposes of his profession. In vain will he preach, in vain will he set a good example, if a mean appearance and mode of living contradict the received opinions of congruity, and produce contempt. There are indeed rich preferments; but these, it is observed, do not usually fall to merit as the reward of it, but are lavished where interest and

family connection put in their irresistible claim. They seem, in this age, to be considered as supplemental provisions for the younger brothers of opulent and noble families. He, therefore, who has neither interest nor connections, must learn, when he enters on this profession, to view the goods of this world in the light in which they have been considered by the wisest and the best of mortals." —Essay No. LIII. On the Choice of a Profession. *Essays Moral and Literary* (1778: new edtn in 2 vols, 1782, vol. i. pp. 235–6). By Vicesimus Knox, M.A. (1752–1821: Master of Tonbridge School, 1778–1812: cf. *D. N. B.*, and D. C. Somervell, *A History of Tonbridge School*, 1947, pp. 36–41).

Christian Ethics and Moral Theology, 1939-60—I

Both Christian Ethics and Moral Theology are cinderellas among theological studies in Britain. The only theological discipline more neglected is the Psychology of Religion. It is in keeping with this neglect that Christian Ethics has recently been cast out of the General Ordination Examination of the Church of England. One theologian, on hearing of this decision by the Central Advisory Council for the Training of the Ministry (as it was called until recently), remarked that a Council which thought it more important in the training of the ministry to preserve a third Old Testament paper rather than one on Christian Ethics needed its head examining. In fact one of the reasons which contributed to the removal of the paper was that it was badly taught in the Theological Colleges and badly done by the candidates, so that the loss is less than appears, though it leaves the situation none the less depressing.

The lack of attention paid to both these studies means that in many ways there is a lack of solid work in them coming from this country. Indeed this is true of the whole English-speaking world except the United States of America. But their scope is so wide that there is still a considerable literature, of very varying size and worth; and a writer who can spend only a part of his time in keeping abreast with it, amid other pressing duties in university and cathedral, can hardly hope to give a complete survey. What follows must therefore be something of a personal selection, inviting supplementation and correction. With a few exceptions it is confined to books, and does not cover pamphlets or articles, and to books by Christians explicitly concerned with some aspect of Moral Theology or Christian Ethics, as distinct from those which provide background information on particular problems which the Christian Moralist needs to know.

The task is further complicated by the lack of agreement on the basis and even the validity of both disciplines, but especially of Moral Theology. An appropriate starting point for this survey is provided by a previous article on Moral Theology, by M. B. Stewart, of General Theological Seminary, New York, which appeared in Theology in December 1939. Professor Stewart pointed out that the demarcation between Christian Ethics and Moral Theology is not clear, but if the simplest distinction is taken—that the former deals

336370

with general principles and the latter with specific cases—there remains an immense difference of atmosphere between them, due largely to the Latin Moral Philosophy which underlies Latin Moral Theology, and to the legal bent of the Latin mind. There is too much law in it, too many hair-splitting legal distinctions, too much deduction from fixed principles, too little attention to empirical evidence (for instance in psychology and sociology), too simple a notion of the term "natural", and too little concern for perfection as against minimum obligations. For this reason Anglicans use it only as a guide in the confessional and for "once in a blue moon answering some very subtle question of conscience".

These criticisms are not new. Others could be made, and in fact Professor Stewart did make more. Is the situation any different in 1960? There have been two modifications. We have become more conscious that the Anglican and Puritan Moral Theologians of the seventeenth century made very similar criticisms of Latin Moral Theology; and there has been a marked reaction in recent years in certain Roman Catholic circles along the same lines. It remains doubtful, however, whether Moral Theology has yet come to terms with the ambiguity of the term "natural law"—of which A. P. d'Entrèves says, in his book *Natural Law*, "the notion was laden with ambiguity even in the days when it was considered self-evident"—or whether it has found a satisfactory way of admitting empirical data.

The year 1939 saw the last systematic contribution to the subject by Kenneth Kirk who had done so much to revive interest in Moral Theology in Anglican circles. It is found in a chapter by him in a symposium also edited by him, *The Study of Theology*. Here he is still maintaining that it is concerned with the minimum standard to which Christian conduct must attain. Kirk's work was continued by R. C. Mortimer's *The Elements of Moral Theology* (1947), written when he occupied the Chair of Moral and Pastoral Theology at Oxford that Kirk had held. The book is traditional in that it goes back to St Thomas Aquinas, but not in so far as it avoids the manuals based on Counter-Reformation developments of Aquinas. It escapes many of the criticisms made by M. B. Stewart, though it is conservative and middle class in tone. A smaller book exhibiting the same qualities of what one might call Anglican Liberal Conservatism in Moral Theology is *Christian Morals* by Lindsay Dewar and Cyril Hudson (1945), and a still smaller one, *A Short Introduction to Moral Theology* by Lindsay Dewar (1956).

Attention was freshly drawn to the casuistical divinity of the seventeenth century by H. R. McAdoo's *The Structure of Caroline Moral Theology* (1949) which stressed both the continuity of teaching with the past and the reforming purpose of the Anglican and Puritan moralists. In particular they repudiated the distinction between mortal and venial sin, and they broke the preoccupation of Moral Theology with the confessional and with minimum standards by their treatment of conversion, and by linking Moral with Ascetical Theology. In 1952 Thomas Wood's *English Casuistical Divinity in the Seventeenth Century* supplemented McAdoo in places whilst

broadly agreeing with his conclusions. It is understood that Mr Wood has a much more extensive work in preparation, and now that he holds the newly created Chair in Moral and Pastoral Theology at St David's College, Lampeter, there is good hope that he will have the time for work in this field which parochial responsibilities could not give him. Attention must also be drawn to the chapter on this theme in Gordon Wakefield's Fernley Hartley lecture for 1957, *Puritan Devotion*, and to G. L. Mosse's *The Holy Pretence* (1957) which deals with reasons of state in seventeenth century casuistry.

Anglicans sometimes say in ecumenical circles that Moral Theology is their distinctive contribution to the elucidation of moral problems though, as M. B. Stewart indicated, there are doubts about its value in practice. Three examples, in the period under review, of its application will enable the reader to judge for himself. There is the Church Assembly report *The Church and the Atom* (1948), which was itself a report on that produced by the British Council of Churches, *The Era of Atomic Power* (1946), with which it should be compared. There is the report of the former Social and Industrial Commission of the Church Assembly, *Gambling* (1950). And there is in the section on theological considerations in the pre-1958 Lambeth Conference Report, *The Family in Contemporary Society*, a discussion of contraception in which three different theological approaches are given; the first (pp. 131–7) is written from the approach of traditional Moral Theology, and can be compared with the other two.

Those who doubt the usefulness of traditional Moral Theology do not necessarily reject casuistry as such. It is true that those who follow an ethic of "inspiration" as against an ethic of "ends" presumably do (I shall refer to this distinction later), but most of those who are sceptical of Moral Theology are uneasy because its approach to particular decisions is too tied to the confessional and the weighing of subjective guilt, not sufficiently related to the Bible, and prone to deduce too much from first principles, whose status is itself not self-evident, without paying due regard to empirical evidence. An American attempt to rehabilitate the term casuistry for Protestants is found in the perhaps unfortunately named book *Conscience and Compromise* (1954), by E. Le Roy Long, Junior. All these hesitations, have been echoed in Roman Catholic writings. In 1954 a French symposium appeared, *Moral Chrétienne et Requêtes Contemporaines*, which, among other things, made these criticisms of traditional Moral Theology: (1) it is too tied to Greek Philosophy, (2) it is too deductive and individualistic, (3) it presupposes a closed Christian society within which sins stand out as precise deviations, (4) it is not sufficiently aware of conditioning factors in moral judgments, (5) it is too preoccupied with the confessional and not sufficiently concerned with fortifying the moral character in general, (6) it needs to be more integrated with doctrine and life, (7) it should be less concerned with acts in isolation than with attitudes; (this is (5) put in other words); (8) it needs to emphasize personal freedom and engagement as distinct from living by principle and by rote, (9) love must be the key to the whole, the divine love shown in Christ. It makes

still further criticisms, but I have quoted the most important. Very interestingly it calls for "intermediate norms" for life in the world, norms which are continually re-thought as circumstances change, and thus arrives by a very different route at the same place as the Ecumenical Movement has done from the Oxford Conference of 1937 onwards, with its elaboration in parts of its work on the need for "middle axioms"; I shall say more about this later. The same note of criticism is more or less implied in the English Roman Catholic symposium, *The Springs of Morality* (1956), with its markedly empirical and open attitude, and in two books published in 1960, *The Primacy of Charity in Moral Theology*, by Gérard Gilleman, S.J. (translated from the second French edition, published in Belgium in 1954), and *Moral Problems Now*, by two American Religious, George Hagmaier, C.S.P., and Robert W. Gleason, S.J. The first is a technical Thomist discussion calling for a conservative reformation, a recall to St Thomas, and is an attempt to show that charity is in fact the foundation of his Moral Theology. The second book is far more radical; it is a plea for the whole-hearted acceptance of the broad basis and conclusions of dynamic psychology, which must modify a number of traditional positions. It also begins to sort out, though not explicitly enough, the difference between what Freud meant by conscience and what Christians have usually meant by it. An attempt from within the Roman obedience to reform Moral Theology has considerable difficulties to face owing to the many explicit positions which during the centuries have got the weight of the teaching authority of the Church attached to them, but clearly there is courageous new thinking abroad. Incidentally, the group behind *The Springs of Morality* has published two further symposia, one on the arts and one on daily work.

Really to take account of empirical evidence will take Moral Theology a long way, and in the end involve a re-formulation of its basis. That the traditional attitude still flourishes can be seen in the recent translation of the Roman Catholic Welty's *A Handbook of Christian and Social Ethics*, Vol. 1, "Man in Society", which is on a question and answer basis. In Anglican circles it is exemplified by a Moral Theologian who, when challenged in a broadcast discussion on marriage two or three years ago about the empirical basis for many of the statements that he had made, replied that they had no empirical basis but were metaphysical assertions. It was also exemplified in the Christendom Group, now lapsed. In the early part of our period it was still flourishing; the quarterly magazine, *Christendom*, still appeared; in the struggle between the Christendom Group and the "Christian Left" at the Malvern Conference, which William Temple sponsored, it came off the better (see *Malvern* 1941); it secured a good deal of sympathy from Temple in his later years; in 1945 it produced the symposium *Prospect for Christendom*; and it dominated the Industrial Christian Fellowship, which has also lost influence since 1939. The story of what may roughly be called the modern Christian Social Movement in this country has been frequently told from the Christendom point of view in the books of

Maurice Reckitt, notably in *From Maurice to Temple* (1946), and it can be found in the report of the former Social and Industrial Council of the Church Assembly, *The National Church and the Social Order* (1956), written by Philip Mairet. The weakness of the group was its lack of empirical basis, in particular its elementary economic errors and proneness to take up quack economic nostrums. This is discussed in D. L. Munby's *Christianity and Economic Problems* (1956). For this reason it has disintegrated. Its most acute thinker was V. A. Demant, whose *The Religious Prospect* appeared in 1939, *Theology of Society*, a series of occasional papers, in 1947, and *Religion and the Decline of Capitalism* in 1952. Canon Demant has subsequently given Gifford Lectures with the title "The Penumbra of Ethics", so we may expect them in print in due course. Among books from the point of view of the Christendom Group may be mentioned a series of short essays, *An Introduction to Christian Social Doctrine* (1941), two books by W. G. Peck, *An Outline of Christian Sociology* (1948) and *A Christian Economy* (1954), and Reckitt's *The Christian in Politics* (1956) and *Militant in Earth* (1957).

The difficulty of the Christendom Group with empirical data was due to the *a priori* structure of its thought, and this in turn was largely due to the confidence with which it deduced particular conclusions from, and the content it gave to, the term "Natural Law". This was in tune with traditional Moral Theology, which has been less wise in this respect than St Thomas, who realized the need for caution. (Thomas Gilbey's selections of Aquinas' *Philosophical Tests* and *Theological Tests* (1951 and 1955) are very useful, as is his *Between Community and Society* (1953). There has been considerable discussion of Natural Law since 1939. From the theological approach there is Joseph Dalby's *The Catholic Conception of the Law of Nature* (1943), from the philosophical Jacques Maritain's *The Rights of Man and Natural Law* (1944), and from the legal three short symposia from Southern Methodist University, Dallas, Texas, *Origins of the Natural Law Tradition* (1954), *Natural Law and* Natural Rights (1955), and *Religion, Morality and Law* (1956). The most interesting contribution, however, is the report of a group on *Natural Law*, edited by A. R. Vidler and W. A. Whitehouse, according to which the only generally agreed content to the term appears to be "the good is to be done and the evil avoided", and this may well be a tautology. It is questionable whether a valid use of the term Natural Law adds much to what the valid use of the term "conscience" affirms. It certainly cannot bear the weight put upon it by traditional Moral Theology. On this Ian Henderson's *Can Two Walk Together?* (1948) is excellent. A summary of the points at issue will be found in the appendix to John Bennett's *Christian Ethics and Social Policy* (1946), the English edition of which is called *Christian Social Action.*

In the second part of this article I shall turn to Christian Ethics.

RONALD PRESTON

(To be concluded)

Lawrence, Sex and Religion

STANDARDS of sexual behaviour decline. Not that they were ever as high as some of us like to imagine! Statistical evidence confirms one's impression of a slow, steady drift from the Christian ethic. This applies particularly in pre-marital relations. For example, Pelican Books offer three admirable and sane accounts of sexual facts and problems, by Oswald Schwarz, Georgene Seward, and Kenneth Walker plus Peter Fletcher. Yet each condones, and one encourages, the "affair" before marriage.

After all, Why Not? Perhaps we may never develop a snappy counter-slogan to buoy up the Christian adolescent against the stream. We shall certainly afford little help unless and until we take the theology of sex more seriously, consolidating the advances of such pioneers as Dr Sherwin Bailey. Just as we were for long satisfied to be busy in the parish without a considered pastoral theology, so we have been content to murmur or rant something about "Christian standards" . . . and leave it there.

What has this to do with D. H. Lawrence? In *The Spectator* of 14th October 1960, Mr David Holbrook argued the case for removing sex education from the chilly atmosphere of the biology lesson and associating it with English literature, wherein we "order our experience by the power of the imagination. And we develop other possible experience. Thus we develop our powers to deal with life." I couldn't agree more, so far as genuine sex education *can* be given in a class-room. Lawrence has come to be recognized as a major figure in our literature. This, at the intellectual level, is due primarily to the tireless, passionate and convincing advocacy of Dr F. R. Leavis. At the popular level it is due to the Lady Chatterley case.

The trial provided signs that the Church is starting to take seriously not only sex but art as well! Anxious to propitiate the scientific Zeitgeist, assuring ourselves and our flocks that it is indeed the Holy Spirit who operates in our technological triumphs, we have tended to forget that art has precisely the same Inspiration. Lawrence refers, and not flippantly, to the coming of the Holy Ghost upon the writer.

Comment on the case can be brief: the important points have been made in the witness-box. Comment *must* be brief; so many issues focus here, a thorough treatment would overflow my limits. In fact, most of the issues (including four-letter words) were faced thirty-one years ago by the author, in *Pornography and Obscenity*.

(a) The Prosecution was right. It is a dangerous book. The judgment is an act of faith, a sign of willingness to believe the reading public more balanced and mature than they are likely to prove. Except that sex is more central to us than drink is, the arguments are like those for and against abstinence, with the Prosecution taking the Free Church line of teetotalism for the sake of the weaker brethren, and the Defence urging boldness in the attempt to use rightly what can certainly be abused. Of course the book may deprave and cor-

rupt. Any material is fuel to the flames of prurience. Some will always see the nude as an undressed woman. Rodin's "Le Baiser" has probably depraved one or two—do we want to cover it? Nakedness, visual or verbal, takes much of the thrill from the suggestive. (So does unbanning.) Indeed, "the most obscene painting on a Greek vase . . . is not so pornographical as the close-up kisses on the film" (*Pornography and Obscenity*).

(b) The book is unbalanced. So is *Phèdre* or *The Waste Land* or *Ecclesiastes* or *The Song of Solomon*. If the highest art has balance, we can't define "balance" in art as we can in the ethical or theological treatise: proportion, inclusiveness, etc. Much art lights up the moral scene from a peculiar viewpoint, highlighting here, leaving shadow there. If every Christian ought to read this book, he ought to read a lot more Lawrence as well.

(c) Criticism from certain august quarters has not always distinguished between condoning adultery and allowing adultery to be represented. Is it sin to watch "Anthony and Cleopatra"? We live in an "adulterous generation". Our chastity should be able to stand the shock of exposure to reality! The book is about sex, not adultery: the latter issue is providing a stalking-horse for some critics who find the former topic distasteful. We may find Lawrence's morality unsympathetic; that still leaves him something positive to communicate; and it leaves him the right to be heard and read.

(d) The judgment is a local victory in a depressingly inconclusive and perhaps hopeless campaign against genuine obscenity. We need a few quick prosecutions now, directed against "the attempt to insult sex, to do dirt on it", against "this furtive, sneaking, cunning rubbing of an inflamed spot in the imagination", this "endless tickling of the dirty little secret" (*Pornography and Obscenity*). No need to indicate how sex commercialization has advanced since 1929 . . .

Now we can turn back to the body of his art. We don't have to hesitate about plunging insensitive fingers into the delicate texture of the novels in order to recover a system of thought. The author leads the way, abstracting a philosophy, alternating fiction and polemics. Under pressure of some kind as he usually was, Lawrence can be strident, silly, reiterative, pig-headed—and less than consistent. Yet the great affirmations are clear.

An underminer of morals? Never. Human love is seen as a sacred mystery. With such an attitude one may indeed confuse the upstairs arrangements: but the real underminers are the positivists. Contrast, for instance, Freud. For Lawrence sex is essentially religious; for Freud religion is basically sexual. When you get down to it, love is a physical drive. The sexual act is mere detensioning of a chemically-produced condition. "Oceanic" feelings are explained away. Coitus is self-deception rather than a means to knowledge of the other. In fact, on his view, "masturbation would be the ideal sexual satisfaction". It's idle to turn from these facts to salute his tremendous achievements, or to emphasize the courage and blamelessness of his private life, or to cite the comparative piety of some neo-Freudians. Reductionist principles must at least open the road to promiscuity.

Philip Rieff puts the point: "if moral rules come only from cultures which legislate deviously for their own advantage against the freedom of the individual, how can any part of conduct be taken for granted?" And comments more pointedly: "while Freud never committed himself, the antinomian implications are there".

Lawrence just can't be associated with such a viewpoint. Zola might be a candidate, or Maupassant in his less savoury way.

Consider the famous account of the visit to Lincoln Cathedral in *The Rainbow* (Chapter vii). Will is overwhelmed by the architectural fact. "Here the stone. . . leapt up in a manifold, clustered desire each time, up, away from the horizontal earth, through twilight and dusk and the whole range of desire, through the swerving, the declination, ah, to the ecstasy, the touch, to the meeting, and the consummation, the meeting, the clasp, the close embrace, the neutrality, the perfect, swooning consummation, the timeless ecstasy. . . ." One can hardly miss the predominantly sexual character of the imagery. Such, in the average novel, would hint a debunking intent—religious experience is just veiled eroticism. The purpose here is exactly the opposite. There is no "higher" language available, no holier complex of association. The cathedral is as great a sacrament as love between man and woman is: it cannot be greater. Later in the novel Anna declares the village church to be the most appropriate location for love-making. The idea is as shocking to us as was the notion of private prayer in his cathedral to the old-time verger. The notion, however, is not blasphemously intended, but reverently, discreetly, soberly and in the fear of God.

Sex, then, is seen as the key to the mystery of life. If by ascetic practice the saintly few may open a door to Reality, so may every man by right use of the naturally-given key. But men will misuse the key, compromise, deceive themselves. "Sex in the head" is the Western condition. The protagonists in the major novels have to make a long, painful and perilous pilgrimage to achieve wholeness and a right use.

Man must come to be "in touch". The phrase is significantly ambiguous. It includes awareness of the self as part of the mystery and marvel of creation; a blood-relationship with all things:

> The force that drives the water through the rocks
> Drives my red blood. . . .

Which is Dylan Thomas, but might well be Lawrence. Without such renewal there is no health for individual or society. Where sexual encounter is meaningful, the participants know they are "only grains in the tremendous heave that lifted every grass-blade its little height . . ." Which, although the informing spirit is unlike, recalls Wordsworth's

> Rolled round in earth's diurnal course
> With rocks, and stones, and trees.

Other forms of experience than the sexual may be means to communion. This is the main door.

Such a cult of the erotic requires a stress on sexual polarity, and we find it. (Mr. Graham Hough remarks that Lawrence would have been very hostile towards Margaret Mead's thesis that sex differentiation is a product of culture, and not basic except in a physical sense.) The individual has to realize his or her maleness or femaleness. Indeed, "though a woman be dearer to a man than his own life, yet he is he and she is she, and the gulf can never close up . . ." Another emphasis is that unless one is first something "in oneself" one has nothing to share with the other.

What, if anything, is wrong with such a creed? The answer has probably been forming round one word—Pantheism. The label is tolerably accurate. Thankful as we are for much common ground between his insights and Christian attitudes, Lawrence is by no means to be "baptized". This would be the clearer if he were not apt to use Christian terminology in a vague manner: God, Holy Ghost, Father, Resurrection. In effect God is Mana, "the God of life". As early as 1913 he believes in no personal God, rather in "a vast shimmering impulse which waves towards some end, I know not what. . . When we die, like raindrops falling back into the sea, we fall back into the big shimmering sea of unorganized life we call God. . . ." His position remains just here down to the last works, *The Man Who Died* and *Apocalypse*. At his most sympathetic moments he is like Will in *The Rainbow*: "still he loved the Church. As a symbol he loved it. He tended it for what it tried to represent, rather than for that which it did represent." One could say of him, as of Freud and so many others, that he never concerns himself with dogmatic Christianity, never considers that it might be *true*. It is an emotional set, a disposition of brotherly love, a denial of the rich instinctive life.

The quality to which we most sharply react is tied up with the Pantheism (although there have been milk and water, gentle Pantheists). I mean, deification of the sub-personal; emphasis on the barbaric, the violent, the primitive; religion of the blood. " 'Man is a column of blood, with a voice in it', he said. 'And when the voice is still, and he is only a column of blood, he is better.' " We resist the disparagement of our whole culture in "flesh to flesh is beyond love"—"love" standing for the encounter and exchange on the conscious level, the marriage of true minds. Damaging passages are to hand in plenty, and not all from *The Plumed Serpent*/*Lady Chatterley* period. Black, dark, strange, mindless, pulsing, throbbing, swooning, surging . . . —we become alert to the danger-signals. We grow restive under the assault of the over-charged, over-insistent prose which renders the love-making scenes. Is it not the love-making of a Pantheist, or rather what a Pantheist feels his experience ought to be? We may not find "phallic tenderness" a convincing substitute for Agape; nor be convinced by the attempt to have it both ways, to be natural *and* loving. So we gather in our skirts, morally speaking. What fellowship has light with darkness?

But the overstresses are patently the effects of a heroic attempt to restore balance, where a culture has tried to live on the level of

consciousness and will, dead from the neck down. Like Freud and Nietzsche, if with different emotions, Lawrence hears rise from the depths the cry of the disruptive but necessary forces. In normal mood he has no wish to smash up the machines and cancel out a few millenia of achievement. He wants integration of being, tension of opposites, light *and* darkness, Word *and* Flesh. (Admittedly, he maintains an unnecessary degree of distrust for the institutions of mankind.)

Christians need the impact of his art, just because we are so much more at ease with the more familiar vision. François Mauriac, for instance, is more comfortable by the very fact that he takes a sombre view of humanity: a mass of perdition, darkness streaked uncertainly here and there by Grace. Ah, we say to ourselves, this will keep the saucy humanists in their place!

The worlds of the two novelists scarcely touch at a single point. Both come across as *possible* visions. Lawrence has by far the greater range—and I don't mean merely in the settings and "scenery". Further, he is the more penetrating as a diagnostician of our civilization and its ills. And further, to our immediate concern: his attitude to sex seems theologically sounder than that of the disgusted Jansenist. Theology's quarrel with him will be that he takes sex *too* seriously. Yes, it is just possible! But we now veer in his direction, away from the Classical-deprecatory, the Patristic-suspicious and the Romantic-diseased attitudes. "I always labour at the same thing—to make the sex-relation valid and precious, instead of shameful."

He reminds us that not even the operation of Grace can altogether remove the tension, and the element of battle, from a relationship less cosy than our Mother's Union literature might suggest. In oft-quoted words he defines his mission: "to inform and lead into new places the flow of our sympathetic consciousness". Such a work as *Women In Love* strikes the reader as distinctly "queer"—because it is trying to explore the entanglements of the dramatis personae *below* "the old stable ego of character". The focus is on the underside of experience. At the same time he offers, after the "Catholic novelists" have sedulously rubbed our faces in the mud of our fallenness, a much-needed assertion of the goodness of Creation. This is a point developed by "Father Tiverton" in his admirable short study, *D. H. Lawrence and Human Existence.*

Christians have profited by Buber's celebrated I-Thou and I-It distinction. Lawrence, in an early letter, divides between the "quick" and the "dead" in a closely parallel way. And in the fabric of the novels and short stories the distinction is realized. No one has a sharper nose for moral corruption or for the smell of money, or a keener eye for spiritual bankruptcy behind the impressive façades of commercial, artistic and social success. The *Collected Tales* furnish a gallery of inadequates and life-deniers, clinging to and clawing at one another. They include the clerical shams ("The Virgin and the Gypsy") and snobberies ("Daughters of the Vicar").

The sure, subtle touch with which sexuality is related to social health is central to his significance. The Lady Chatterley witnesses

made much of this, and rightly. Men and women warped and degraded by the industrial system cannot meet each other genuinely in love. Impossible too for the young mine-owner, driven by the demons of productivity and profit, to exorcize the evil spirits from his private world (Gerald Crich's case is superbly defined). The circle is vicious, since society can only be regenerated by reborn individuals.

We may smugly declare that a sound morality cannot be built on a false religion, pointing as evidence to the absurd or unpleasant constituents of Lawrence's art. The marvel is that his intelligence and imagination so triumph that no open-minded reader of the Tales or *The Rainbow* can fail to salute a moralist of stature. Human values are authentically recorded. The depth and intensity of the forces uniting or dividing men are registered. And the vision has religious quality: a sense of the universal and meaningful beneath the convincingly presented surface.

If we say that Lawrence is an advocate of marriage and marital fidelity, we lay ourselves open to such heavy sarcasms as punctuated the Lady Chatterley trial. Some qualification is needed! Monogamy is not sacrosanct; there is the occasional awkward issue of a dead relationship complicated by the arrival on the scene of a true "soul-mate". (The author's biography comes to mind.) Christians may point to a more excellent way, but they do appreciate the agonizing nature of the situation. True, too, that he depicts many stifling and unhealthy unions. But such there are. And it is in marriage that he indicates the richest and most satisfying relationships. Time after time fidelity is passionately stressed. For the cleaving of a man and a woman to each other that they may become one flesh is likely to be the task of a lifetime.

D. W. Foster.

Revised Reviews: I — A. von Harnack: History of Dogma

Few authors can rival either the theological insight or the encyclopedic learning of Harnack, and it is this combination of qualities which still makes his *History of Dogma* an outstanding achievement.

His theme was Dogma, the doctrines of the Christian Faith formulated for scientific and apologetic purposes, and his axioms, those of the Ritschlian school, were steadily kept in view throughout his seven volumes. The subject-matter of Christianity is the Gospel based upon the concrete reality of the life and teaching of Christ, concerned with moral and spiritual realities and displayed in states of feeling and courses of action. "On this soil" (Harnack always stressed this point) there arose an attempt to make the Gospel intelligible, to offer philosophical and dogmatic explanations, using the medium of Greek culture. This led to a process of gradual Hellenization or secularization of Christianity. There was no sudden introduction, no "yawning gap", and at times the original features of

Christianity reasserted themselves with considerable power. The main stages of this development were closely paralleled by a similar evolution within Hellenism itself. Simultaneously the Church suffered a sea change. The loosely federated communities of the saved became a closely-knit school for salvation, the Holy Church a *corpus permixtum*, the Church of the Spirit, the Church of use and wont. Faith came to be understood not as surrender to Christ but as the acceptance, implicit or explicit, of a philosophical system. Gnosticism represented merely an acute form of the same fundamental process. Many of the features within the Great Church which Harnack most deplored, the mystification of the sacraments, the *homoousios*, and the Two Natures theory, sprang from Gnosticism and thence passed into the life-stream of Christian orthodoxy. Although, however, the process was accelerated by the struggle with Gnosticism, it had already begun within the first century. While at times the Gospel reasserts itself, the "dogmatization" of Christianity seems an irreversible process comparable to a descending spiral.

Harnack certainly grappled with real problems, the contrast between New Testament religion and its later developments and the effects of the transplantation of the Gospel into an alien culture-pattern. He rejects without serious discussion the rival theory of Sabatier that the intellectual element in dogma is only the symbolic expression of its religious content. That at least would allow for more continuity in development than his own sharply set hypothesis. What he consistently failed to see was not only that the Church must justify itself intellectually or perish, but also that the new idiom offered the possibility of a genuine synthesis between the Gospel and Greek learning. There were certainly tensions between Christianity and Hellenism, but the Christian subject-matter was not always the one to give ground and the Greek thought-forms proved themselves adaptable to their new use. Prestige's vigorous defence of Origen is here the surer guide. Nor did Harnack ever take sufficiently into account the possibility that the *homoousios* and the Two Natures theory, though not explicitly contained in Scripture, might nevertheless represent necessary inferences from the Biblical data. Inevitably at many points later research has modified his conclusions. Gnosticism has been shown to rest to some extent at least on Jewish sources, and Greek influence has been reduced almost to footnote proportions. Harnack was in any case none too happy in his treatment of the rival Oriental theory. The alleged indebtedness of the Great Church to Gnosticism seems either to rest on too optimistic an assessment of the evidence or as "reverse lease-lend" from the Church. The researches of Schoepps and Daniélou have shown that Jewish Christianity cannot be adequately discussed in an Appended Note. The sharp contrast between the institutional and the charismatic elements in Christianity (natural enough after the recent discovery of the Didache) cannot bear the weight which Harnack placed upon it and the transition from a loose federation of Christian cells to a closely-knit society is rather the change from adolescence to full growth than a complete alteration of structure.

Harnack's discussion of Nicaea and Chalcedon is coloured by his view that neither the Logos doctrine nor the Two Natures theory has any necessary connexion with the Gospel. At Nicaea the correct formula triumphed, but was largely neutralized by the resultant Cappadocian theology. Arianism offered an intellectually coherent cosmological system, but, as Athanasius saw clearly, it was incompatible with the requirements of Redemption. His opposition prevented the complete Hellenization or secularization of Christianity, though at the expense of submitting to an absurdity (the *homoousios*) and the virtual abandonment of the historic Christ. The Cappadocians gave a heterodox twist to the formula by understanding the *homoousios* in the sense of *homoiousios* and resumed the process which Athanasius had temporarily arrested. Here misled by his axioms Harnack offers a travesty of the real situation. He never recognized the theological possibilities of an Origenism purged of its Arian excrescences and buttressed by the *homoousios*. His lack of appreciation of Cappadocian Trinitarianism is one of the blind spots of his work. His judgment on Chalcedon is equally defective. Here an incorrect formula (gauged by the doctrine of Redemption) was adopted which the Church succeeded in interpreting orthodoxly. His sympathies plainly lie with Cyril, whose Logos-centred Christology at least had the merit of supporting one form of the doctrine of Redemption (although elsewhere Harnack shows himself to be allergic to the concept of deification). He is curiously unsympathetic to the Antiochenes whose emphasis upon the historic Christ might be expected to appeal to him. His description of them as supernatural rationalists ignores their distinctive doctrine of Redemption, and he minimizes (perhaps unduly) their role at Chalcedon. Here both sides were soteriologically determined but worked with different theories of redemption. His dislike of the Two Natures theory seems to obscure for him the real point of the Definition, the double solidarity of our Lord with God and with man which is no less vital for redemption than the *homoousios* at Nicaea. Harnack claims that every notable advance in Christology has been won at the expense of the Definition and results either in a Logos-centred or a human-centred system. Here again are mingled elements of truth and error. Chalcedon provided not a Christology but the framework within which Christology could operate. It represents a regrouping of forces after a period of internecine conflict. It is therefore no reflection either on the Definition itself or on later systems if they are still compelled to adopt one or other of two possible starting-points in Christology. The new factor introduced by Chalcedon is that henceforth they possessed a common frame of reference.

Two important features of Harnack's thought are illustrated by his interpretation of Augustine. His genuine religious interests were focused (as we have seen) in the doctrine of Redemption. His sparing tributes of praise are awarded to those for whom this was normative, such as Marcion, Athanasius, Augustine and Luther. All of them had at least a touch of the Reformer about them. Yet Harnack's concern for religion stopped short of sacramental piety or Church organiza-

tion. He is therefore more at home in the Pelagian than in the Donatist controversy. His judgment on the former is worth recalling. The Semi-Pelagians constructed the only tenable system (but whether Harnack meant this as a compliment might be uncertain), but Augustine saw more deeply into the conditions of man's standing before God. Harnack, however, finds a complete dichotomy between this aspect of Augustine and his theology of the Church and sacraments. It is probable that Augustine never completely integrated the results of these two controversies, but the two questions "What is Grace?" and "How is it mediated to us?" belong more closely together than Harnack allows.

The favourable features in Augustine recur in Luther, but here again Harnack finds a dichotomy between the evangelical and churchly elements in his thought and work. Certainly Luther cared even less than Augustine for strict consistency. Tensions exist between these two poles of his thought, but do they really amount to a chronic incompatibility? Here the influence of Harnack's own axioms and temperament may be suspected.

Harnack notes residual traces of Nominalism in the thought of Luther, though he is far from making this the decisive influence on his work. Unlike some modern theories, he finds positive principles in the Reformation as well as negative protests. At this point the term "Epigone" is somewhat liberally applied to justify the exclusion of much else that logically ought to have been included in the history of the thought of the Reformation. We should have expected him to continue the story down to the Formula of Concord and the Synod of Dort in the manner of Loofs. He may be justified in classing the scholastics of the two main traditions as "Epigones" who added nothing and retreated from what was in Harnack's view the more important side of Luther's teaching. But it will not serve to treat Calvin simply as a systematizer of Reformation principles. If he is overshadowed by the towering religious genius of Luther there is much that is distinctive in his thought. We might not have expected so full a treatment of the Socinians, though this may be due to the fact that Harnack seems to have considered them in one sense the logical heirs of the Reformation. But, while they incorporated and carried further one pole of the dichotomy which Harnack finds in Luther, they stood in many respects closer to the Renaissance than to the positive side of Luther's work. It seems somewhat paradoxical that the history of Roman Catholic thought is carried a good deal later than that of the Reformation, though Harnack could defend his action on the ground that Dogma has been defined a good deal more recently there than in the Churches of the Reformation. There is a penetrating analysis of the Tridentine decrees and an adequate discussion of Jansenism and similar controversies, but his general approach is too trenchant and bitter to serve our needs to-day. The treatment of W. von Lowenich is more contemporary and balanced. Harnack makes some telling points, and the differences remain, but his critique can hardly be taken over as it stands.

The history of theology obviously continues, and Harnack himself

indicates the points of greatest significance in this development. The Renaissance recovered the idea of personality, the Reformers the Person of Christ, the eighteenth and nineteenth centuries the importance of historical method. This is not Dogma in Harnack's sense and he can hardly be blamed for this omission. Something of his mind here can be traced in the introductory sketch of the history of dogma contained in the first volume. The general impression which a re-reading of the work gives is that the History of Dogma is not so much the delimitation of a descending spiral but that, despite many oscillations, Dogma is more closely related to religion than Harnack would ever allow and that it displays an infinite power of self-renewal as the Holy Spirit operates both within and outside the Church.

There is much of value in Harnack's work even to-day. It is invigorating to find a point of view consistently followed over so wide a sweep of history. He was a profoundly learned man and, while much must be modified in the light of later research, much holds good even after a period of over half a century. The influence of his axioms always needs the closest attention and some of his judgments (and these not the least important for his argument) are brilliant half-truths or rest upon blind spots in his own approach. But where to-day is the scholar who could survey so wide a field with such authority and prove likely to remain stimulating after an interval of sixty years?

H. E. W. Turner.

St Anselm De-mythologized

When the history of Christian doctrine in the twentieth century comes to be written, it may well be said that its greatest achievement was the rediscovery of the doctrine of Creation. This rediscovery is reflected in a new understanding of liturgy, and of sacramental and ascetic theology; and also in a fresh approach, synthetic and irenic rather than analytical and polemic, to the doctrine of the Atonement.

A number of little books, whose value for the student is out of all proportion to their size, have recently discussed the Atonement in this way. Two in particular—*The Pattern of Atonement*, by H. A. Hodges (S.C.M., 1955), and *The Meaning of the Cross*, by H. E. W. Turner (Mowbrays, 1959)—make valiant and largely successful attempts to extract whatever is of value from traditional theories of the Atonement, and to show that each can contribute its distinctive and necessary insights to a proper understanding of the doctrine as a whole. A third, *Reconciliation in Christ*, by G. W. H. Lampe (Longmans, 1956), concentrates in one superb chapter ("Calvary and Eden") an exposition of the idea of the New Creation and devotes

the rest of the book to unravelling some of the controversial knots in which soteriology has been tied since the sixteenth century.

The aim of the present essay is to offer a small contribution to this work of demythologizing and unravelling, and in particular to make some attempt at rehabilitating a medieval work which has fallen into undeserved disrepute.

The *Cur Deus Homo?* of St Anselm is roundly condemned by countless theological students, reproducing in their essays on the Atonement the opinions of Moberly, Mozley and Aulén. It comes under fire for a variety of reasons, but the two criticisms most frequently levelled are, first, that it treats God the Father as a feudal lord, with man as his vassal; secondly, that it deals with sin and satisfaction in quantitative terms. Sin, according to Anselm, is a withholding of what is due to God, and therefore an affront to his honour; and Christ's death settles the debt by rendering to God what is owed by man, plus the extra required as satisfaction for the insult of withholding it. But forensic categories (it is argued) are out of place in soteriology; and the rot that infected Latin theology in general is traced back through Gregory the Great to Cyprian and Tertullian, who saddled the western church with the idea of sin and merit as debit and credit entries in a celestial ledger.

I do not wish to suggest that these criticisms are wide of the mark: but only to plead that when we have made them, and congratulated ourselves on the historical perspicacity which they evidence, we should try to see whether some evangelical wheat is not left when we have blown away all the medieval chaff.

No more than any other theologian, was St Anselm capable of transcending the thought-forms of his day. In other words he wrote, as all theologians should, in terms that were intelligible to his contemporaries. It must be admitted that the lengthy discussion in Book I on the number of human replacements for the fallen angels, or the demonstration in Book II that the Father could not have been incarnate because that would have meant two grandsons in the Trinity, show up medieval theology in the worst possible light. But these are incidental to the main argument, and can be jettisoned without impairing the structure of the work.

On the other hand, St Anselm generally gets credit for one positive contribution to Christian thinking of fundamental importance. He asserted, as none before him (with the possible exception of St Augustine) the enormous gravity of sin. This is, indeed, the feature of his work which has caused *Cur Deus Homo?* to be bracketed, quite unjustly, with the substitutionary theories of the later Reformers.

I suggest that a careful reassessment of *Cur Deus Homo?* in modern terms will reveal quite different points, both of weakness and strength. Anselm's really valuable insight is his grasp of the doctrine of Creation; his chief shortcoming is his failure to apply that doctrine to its full extent.

To illustrate the gravity of sin, Anselm poses a dilemma: suppose you were faced with the choice of committing a small act of disobedience and allowing the universe to perish, which ought you to

choose? Clearly (says the obliging Boso), it would be wrong to do anything against the will of God, even for the preservation of the universe. But this argument is specious, for God's will is not revealed to us in the abstract, but through the creation which he has provided for man's use and enjoyment.

Much more significant—at least, to the twentieth-century mind!—is the idea of sin as disrupting the divine order. "If there is nothing greater or better than God, nothing is more righteous than that which preserves his honour in the ordering of creation, i.e. that supreme righteousness which is God himself" (I, 13). God's intrinsic honour cannot, of course, be affected; but human sin impairs his extrinsic honour by disordering his creation. It is the glory of man and the purpose of his existence to preserve and enhance this divine order. Sin implies not merely the wrecking of God's good world—spitting in the face, as it were, of divine love—but the loss by man of the beatitude for which he was created. "When it (sc. a rational nature), wills what it owes, it honours God; not because it bestows anything on him, but because it freely submits to his will and ordering, and, so far as in it lies, preserves its own rank in the created universe and the beauty of that universe" (I, 15).

St Anselm clearly implies, but stops short of actually asserting, that God's extrinsic honour and man's beatitude are identical; and that, conversely, sin may be regarded equally as offence against God or loss of beatitude by man. He does not say this, because he is a child of the western tradition, with its legalistic outlook and its elaborate penitential system. The calculus of merit and reward *versus* sin and penance was too deeply entrenched to be repudiated. Had he lived a few centuries earlier, Anselm might have seen as clearly as, for example, St Athanasius, that heaven is not a reward for good works so much as the fulfilment of man's vocation to give himself to his creator in joyful and responsive obedience; which is what the New Testament means by Eternal Life. Similarly, sin does not *earn* death, it *is* death, for it is the contradiction of that vocation.

As it is, Anselm's position is not so far removed from that of *De Incarnatione*. St Athanasius had argued that God could not consistently revoke his decree against sin (equated, of course, with the prohibition of Gen. 2. 17, but this piece of fourth-century fundamentalism need not worry us). Yet equally he could not allow creation to fail of its purpose. St Athanasius thus frankly poses a divine dilemma: how to fulfil the ends of creative love, while honouring the claims of justice. The answer was to send his Son in the likeness of sinful flesh, to condemn sin in the flesh (Rom. 8. 3). The self-offering of Christ as it were *exhausted* the death-sentence of its fatal power, and bestowed immortality on man.

St Anselm poses the same sort of dilemma. Sin deprives man of the glory which he was created to enjoy; which is the same as saying that it deprives God of the honour which man was created to give. But it is impossible that God's honour should go for nothing (*impossibile est Deum honorem suum perdere*) for then he would have created in vain (I, 14). Therefore it must be restored either by pun-

ishment[1] or satisfaction. Now the work of the God-man satisfies the claims of divine majesty because it is the payment to God of something greater than all that is not God—in other words, it is a translation into human terms of that eternal self-giving which is the life and glory of the Blessed Trinity. God renders to God, by means of humanity, the debt of love and obedience which it is man's glory to pay. And so the New Creation is inaugurated. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15. 20).

If we can de-mythologize the barren forensic categories of St Anselm we shall see that behind his talk of debt and payment lies a concept of divine righteousness which is wholly in tune with the deepest insights of Christian soteriology. The affront of sin is not a question of God's wounded dignity; it is the defacing of the divine image in man. God wills to manifest his glory by creating a race that is capable of reflecting something of his own spontaneity and joy. Man's idolatrous refusal to recognize God as the source and end of his life does indeed require an infinite satisfaction, for it is the corruption of something which has infinite value. It is easier for modern man to think in terms of damage which must be repaired than of honour which must be satisfied. But in either case Anselm's retort to those who question the need of the Cross is valid: "thou hast not yet considered how vast is the weight of sin (*quanti ponderis sit peccatum*)".

It was the tragedy of the Reformation that its theology relapsed so quickly into the quantitative assessment of sin and merit against which it originally rebelled. Gordon Rupp is surely right when he argues[2] that Luther's original concept of divine righteousness was dynamic and not static. It was only under the pressure of controversy that he adopted an extreme theory of justification which suggested the acceptance by God of Christ's merits in compensation for man's demerits. The heart of Luther's teaching lies elsewhere—in the idea of righteousness as the power of God unto salvation, not justifying in the Latin sense of "making just" nor the Greek sense of "acquitting", but vindicating and restoring, an activity which transcends the categories of sin and merit altogether (cf. Aulén, *Christus Victor,* ch. vi). For the medieval Church the problem of the Atonement had been seen as the problem of reconciling God's righteousness (which required the punishment of sin) with his mercy (which required the salvation of man). Luther saw that God forgives,

[1] The first alternative—that restitution for the affront of sin is made by the punishment of the sinner—is discussed only in this chapter (I, 14). The second alternative—that God's honour is restored by satisfaction—occupies the rest of the work. Anselm believed that God is glorified by the punishment of the reprobate, because he manifests his power as well by damning the sinner as by saving the elect. The retributive theory of punishment is unpopular nowadays —perhaps unjustly so: the point is well discussed by Edwyn Bevan in *Symbolism and Belief,* ch. 9. But if we reject the idea of vindictive justice, we cannot escape the conclusion that all must ultimately benefit from God's saving act in Christ. Space forbids us to pursue this fascinating question further. Suffice it to say that Universalism was not a live option for St Anselm.

[2] *The Righteousness of God,* ch. vi.

not *in spite of* his righteousness, but because of it. Righteousness is just that dynamic, creative quality which wins all, because it gives all; it is nothing less than the divine self-giving which is known to technical theology as the Generation of the Logos, spilling over, as it were, into creation and forming the new creation on the basis of the old when the old has been disordered by sin.

We are too ready to think of justification in static terms, as though divine forgiveness merely restored the *status quo ante* (*peccatum*). But this is pure anthropomorphism. God cannot merely cancel sin, like a man writing off a bad debt; he uses it to increase his glory. He is not content with restoring man to obedient creaturehood; he must raise him to sonship. "Where sin abounded, grace did abound more exceedingly" (Rom. 5. 20—of course, this requires a *caveat* against antinomianism, 6. 1 f.). The Law proclaims God's implacable opposition to sin. The Gospel does more—it demonstrates that sin can be turned against its author, that Christ is victorious over the devil precisely by his obedient submission in the flesh to the worst that he can do[1] (Col. 2. 15). Less mythologically, it demonstrates that sin can be accepted and, as it were, *embraced* so as to form the raw material of glory. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5. 21). The redemptive sufferings of Christ are the living out in the flesh, under the conditions of a fallen world, of that perfect obedience which is the glory of the Eternal Son and of his brothers by adoption. This is what God looks for from man; this is the purpose of his creation.

But the human obedience of Christ, being the obedience of the God-man, is essentially (or, rather, hypostatically) creative. It does not merely give what man owes—that would be (in Anselmian language) to pay the debt without making satisfaction. God's honour, which, let us remember, is identical with man's beatitude, must be preserved at all costs. *Impossibile est Deum honorem suum perdere.* So the laying down by Christ of his life is the gift of infinite value, the satisfaction of offended honour which is also (from man's point of view) the bestowal of life, the gift of grace, glorification. Man, says Anselm, must render to God, in consideration of the insult proffered by sin, more than he originally took away (*pro contumelia illata plus debet reddere quam abstulit*). This is what Christ achieves; and Christ shares his reward (we should say, his achievement) with

[1] The "Christus Victor" image (or, as Aulén calls it, the "Classical Theory of the Atonement") is open to the obvious imputation of dualism. But it does at least do justice to the ambivalence of sin and death. This aspect of the problem tends to receive scant attention from modern writers. C. S. Lewis discusses it with his customary brilliance and lucidity in ch. 14 of *Miracles* (cf. the quotation which concludes this essay). It also emerges in some devotional writing, e.g. Gilbert Shaw, *A Pilgrim's Book of Prayers*, p. 115: "On Calvary God's very self and sin's denial of the Majesty of God joined final battle. Obedience and disobedience held in one embrace of love whereby the infinite compassion of God's love . . . bound once for all the finite hate wherein self-will abides alone, in restless struggle for its own sufficiency, in torment of destruction and of accusation, making hell."

mankind. God was in Christ, says St Paul, reconciling the world to himself: him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him. "Whom he justified, them he also glorified" (2 Cor. 5. 19, 21; Rom. 8. 30).

If this interpretation be accepted, Bishop Aulén's criticism of *Cur Deus Homo?* is seen to be wholly unwarranted. ". . . the contrast between Anselm and the Fathers is as plain as daylight. They show how God became incarnate that he might redeem; he teaches a human work of satisfaction, accomplished by Christ" (op. cit., p. 104). The act of God in Christ is at once wholly human and wholly divine; it is man's restoration to Sonship by the fulfilling of his destiny of total obedience; it is God's victory over the Prince of this world.

It will be objected that to interpret Anselm in this way is to read far more into the text than he ever dreamed of putting there. But we are not trying to understand Anselm's thought so much as to see what *Cur Deus Homo?* means when its medieval concepts are translated into modern terms. St Anselm, no doubt, really believed that God the Father regarded the passion of the Incarnate Son as a supreme work of supererogation which could be placed to the credit of a sinful race. (What he thought when he prayed it is pointless to ask, for the glimpses of his divine wisdom which God gives his saints are necessarily ineffable.) But *Cur Deus Homo?* is at least patient of this interpretation; and if we are prepared to concede that Anselm's understanding of the Cross was incomplete rather than mistaken, we should not write off his feudal and juridical images as totally irrelevant.

Above all, it is necessary to assert the *continuity* of creation and redemption. Man's beatitude may be described as creative submission, or dying to live. He is made, that is to say, to live by a free surrender of his will to his Creator, a self-emptying that alone can receive the inflow of divine power and joy. He falls by clinging to his own will, counting equality with God a *harpagma*, a prize to be snatched, instead of a gift to be received; but the act of snatching cancels the gift (just as happiness is lost by being deliberately pursued). The Son of God reverses the Fall by freely submitting to the limitations of creaturehood. He demands nothing for himself, he accepts all that the Father lays upon him, continuing steadfast in his obedience to the end—perfect love, refusing to meet evil with its own weapons but overcoming it by submitting to the worst that it can do and remaining unchanged (cf. Rom. 12. 21). So Christ lays down his life, that he may take it again (John 10. 17). So the Father glorifies the Incarnate Son with the glory which he had with him before the world was (17. 5). And the glory which the Father gives to the Son (being superabundant, *diffusivum sui*), the Son shares with his disciples, taking them up into the life of eternal self-giving of which Christian *agape* is the earthly counterpart (17. 22).

"Humanity must embrace death freely," writes Prof. Lewis in *Miracles* (p. 157), "submit to it with total humility, drink it to the dregs, and so convert it into that mystical death which is the secret

of life. But only a man who did not need to have been a man at all unless he had chosen . . . could perform this perfect dying; and thus (which way you put it is unimportant) either defeat death or redeem it. He tasted death on behalf of all others. He is the representative 'Die-er' of the universe: and for that very reason the Resurrection and the Life. Or conversely, because he truly lives, he truly dies, for that is the very pattern of reality. Because the higher can descend into the lower he who from all eternity has been incessantly plunging himself in the blessed death of self-surrender to the Father can also most fully descend into the horrible and (for us) involuntary death of the body. Because Vicariousness is the very idiom of the reality he has created, his death can become ours."

C. R. P. Anstey.

OUR CONTRIBUTORS

The Rev. Ronald Preston is Warden of St Anselm Hall and a Canon of Manchester Cathedral.

The Rev. D. W. Foster is Vicar of St Mary's Church, Lowgate, Hull.

Dr Turner is Van Mildert Professor of Divinity in the University of Durham and a Canon of Durham Cathedral.

The Rev. C. R. P. Anstey is Vice-Principal of Chichester Theological College.

LETTERS TO THE EDITOR

CANONS AND CHARACTER

Dear Sir,

May I be allowed to offer a few comments on Mr L. Skinner's interesting letter in your December number?

(1) Mr Skinner writes that comprehension is not some "ideal which we must live with for ever". No one, I suspect, would ever suggest that it is. The ideal would be for every Church (or the one Church) to be aware of, and to appropriate, the whole body of Christian truth and to express it worshipfully. As it is, this unfortunately does not happen, and the question is whether a comprehensive Church, at the moment, bears witness to a fuller and richer truth than a Church not so comprehensive. Personally I think it does, though I can imagine there may be a historic situation in which it ceases to do so. Neither the history of the Roman Catholic Church to date nor that of the Free Church persuades me that this moment has arrived.

(2) Mr Skinner writes: "It is true that our Church has been without order for some hundreds of years." I find it difficult to understand what this somewhat sweeping statement means, unless it refers to the doubtful legal status of the Canon Law of 1604. I can only repeat what I suggested in my broadcast that the Church of Eng-

land, in practice, is not the lawless, eccentric body so often asserted by more tidy and precise minds—and this in spite of a liturgy which many of its clergy feel to be somewhat antiquarian. A little *more* bold experimentation would be a good thing.

(3) Mr Skinner refers to the "dubious" values of Establishment and he may be right in supposing that its disadvantages outweigh its advantages—though I doubt the soundness of this empirical judgment. What I suggested, however, was that the advantages of the proposed Canons are even more "dubious" and that it would be a pity to raise the disestablishment issue on so flimsy a pretext.

(4) If it be accepted (and I think again it is far too sweeping a generalization) that the "concept of a persona = parson in each parish is outdated and harmful" I cannot see how the present revision of Canon Law will help to encourage a more dynamic and relevant religious pattern. I feel, on the other hand, that it will have precisely the opposite effect of perpetuating a *status quo*.

May I say, in brief conclusion, that with some (though not all) of the undertones of Mr Skinner's letter I find myself in agreement: but they are irrelevant to the revision of Canon Law. My simple thesis is that if there is a value in giving to the Church of England a workable Canon Law the present is most certainly not the time to undertake it. I am not so sure that Mr Skinner differs from this conclusion.

Yours, etc.,
EDWARD CARPENTER.

WESTMINSTER, S.W.1.

SIR,

May I make two observations in connexion with Dr Carpenter's article (October issue)?

(1) When I (a British civil servant) visited a number of European countries to compare their public administration with our own, I was struck by the fact that "French law as contrasted with English law, French administration as contrasted with British administration or, for that matter, the Roman Church as contrasted with the English Church, have characteristics which are observable in Justinian's code. 'A preference for abstract standards . . . and a taste for logical arrangement which sometimes degenerates into the multiplication of unreal and practically useless distinctions . . . for excessive regulation . . . of matters to which fixed rules can hardly, by their very nature, be applied with success.'" The quotations within the quotations from my own book are from H. F. Jolowicz: *Historical Introduction to the Study of Roman Law*. It occurs to me that, from one aspect, the attempt to revive Canon Law in this country is an attempt to impose an alien system. It involves the adoption of the social and political habits of the Roman Church, which are what they are because of the social and political habits of the Latin peoples, not because of any theological necessity.

(2) From a layman's point of view, the scandal of the English Church at present is the individualism, not to say idiosyncrasy or

faddism, of many parish priests rather than their uniformity or conformity. You may have adjacent parishes which, because of the excesses of the clergy, are virtually out of communion with each other, one following the English Missal and the other an aggressive North Endism, to the confusion of the laity who cannot but feel that *my* church is one and *yours* another. It seems to me that the parochial clergy must fail to realize how such extremism fosters sectarianism and what must be felt as schism, though the church is supposed to be catholic in every parish.

Perhaps these two observations point in opposite directions. *Je constate simplement.*

Yours faithfully,
C. H. Sisson.

Sevenoaks.

CONFIRMATION

Dear Sir,

The Rev. A. H. Couratin's comments in your November issue on the Liturgical Commission's revision of Confirmation accentuate what for some of us is a difficulty in the report itself. Both he and the report in its introduction (para. 5) draw attention to the different views of Confirmation which they aim to include. But the contrast between this laudable intention and the rite itself is startling.

The revision (Service 4) contains the following expressions:

Exhortation (Para. 6): "(The candidates) now come . . . to receive the Spirit . . ."

Homily (Para. 13): "We shall pray that the same Spirit . . . may be given to these persons . . . at the prayer of his Church, when they receive the laying on of hands."

Rubric (Para. 17): "(The Bishop) shall say the Prayer for the sending of the Spirit as follows."

Confirmation Prayer (Para. 18): "Send down from heaven upon them the Holy Ghost the Comforter."

Other expressions, such as the collect (Para. 7) and the Confirmation formula (Para. 19) use the ambiguous word "confirm" and may indeed be capable of more than one interpretation. But, however judicious the choice of scriptures, the above four quotations can only mean that Confirmation imparts the indwelling Spirit for the first time. So "Mason-Dix" is enforced, even by rubric, in spite of the doctrine of the 1661 Prayer Book and the declared intentions of the Commissioners. It is all the more regrettable when the rest of their material is so good.

Yours sincerely,
J. A. Thurmer.

Salisbury Theological College.

DIOCESAN LIBRARIES

SIR,

Those who feel the force of the Rev. A. M. G. Stephenson's plea for Diocesan Libraries may be interested to learn what is attempted in this Diocese. An annual grant of £50 is made from Diocesan funds for the purchase of books (it is suggested that in view of rising costs this should now be raised to £55); the books are selected by a Library Committee which meets quarterly, though the Librarian, in consultation with the Chairman, has some freedom to add books without waiting for the next meeting of the committee. The reviews in THEOLOGY (which is subscribed to by the Library), and the S.P.C.K.'s *View-Review* have been found a useful basis for the committee's discussions, supplemented by the personal recommendations of members and the entries in a Suggestion Book which lies on the library desk. Helpful liaison is maintained with the City Library authorities; the City Librarian is a member of the committee, and when he is unable to attend sends one of his assistant librarians to deputize for him. The City Librarian and his staff were also most helpful in the production of a duplicated catalogue of the library. The experience of the committee over the past seven years has been that £50 is just adequate for the needs of the library; we have rarely felt that we had to reject valuable suggestions merely on the ground of finance.

Some considerations of policy may also be of interest. We are fortunate in having a room designed for the purpose in a modern Cathedral House, well warmed and comfortably furnished. This is of some importance if the user, as Mr Stephenson suggests, is "to have a lengthy browse round"; even the Librarian's stay may be longer if his feet are warm! Our public is perhaps wider than that visualized by Mr Stephenson: in addition to clergy, Training College students specializing in Divinity, teachers in a variety of schools, and sixth form pupils doing Divinity at "A" level all make use of the library, as well as lay people without specialized requirements. Our buying policy deliberately reflects the needs of this wider public.

The problem of labour to organize and run the library is not easy to solve. In addition to the Hon. Librarian, who has very little time to give to the day-to-day routine of the library, we are now fortunate in having the services of a retired Naval Officer, who not only sees to the checking in of returned books, but also does cataloguing under the Librarian's direction. This has been found to be the minimum labour force on which the library can be run. We endeavour to meet postal requests to the best of our ability, but hope they will not become numerous! In general the running of the library has to be left to the good sense of users, who are requested to enter their borrowings in the register and "sign off" when returning them. There is no personal supervision.

No attempt was made, when the library was started, to supply a complete range of standard works, on the assumption that these would already be possessed by clergy who had taken a normal theo-

logical course. The emphasis was laid rather on the purchase of new work of importance and interest. The result has been, over the past seven years, a library which is stimulating and modern, and quite free from the depressing mustiness which so often besets collections of theological books. Steady and increasing use suggests that the library renders a service which is appreciated in the Diocese.

Yours faithfully,

CHARLES HERITAGE.

CATHEDRAL HOUSE,
PORTSMOUTH.

BOOK REVIEWS

THE SECRET ADAM: A STUDY OF NASOREAN GNOSIS. By E. S. Drower. Clarendon Press. 1960. 25s.

THE RELIGION OF THE OCCIDENT. By Martin A. Larson. Peter Owen. 1960. 42s.

THE ANCIENT GODS. By E. O. James. Weidenfeld and Nicolson. 1960. 42s.

British scholars generally have not of recent years devoted much attention to the teachings of the Mandeans, largely because it is widely held that the origins of this sect are too late for it to be considered significant. Lady Drower is a notable exception, and has given years of study to the ideas and customs of these last survivors of a dying race, and to their sacred literature; moreover, as the list of Mandean sources in this book reveals, she has herself over the past ten years made available in translation several texts of considerable importance. The present work is a study of the esoteric teachings of the inner circle, who call themselves "Nasoreans" whereas "Mandean" designates "the ignorant or semi-ignorant laity". It is not a book which yields its treasures to the cursory reader, but one to which reference will be made time and again, with new insights constantly breaking forth from its pages. Lady Drower believes that this secret teaching goes back to the first or second century, and may have some connexion with early Jewish Gnosticism. If she is right, Mandeism must be taken into account along with the Dead Sea Scrolls and the Nag Hammadi library in any comprehensive effort to probe the origins of Gnosticism; but this must await investigation. The impression left upon one who approaches from the Gnosticism of the second century is that Mandeism is definitely Gnostic in structure (cf. the table of leading features on p. xvi), but that it has undergone a great deal of development and elaboration. Prof. Cullmann, in a footnote to his *Christology of the New Testament*, has recently said that the Mandean question is by no means settled, but it is still dangerous to argue back from extant Mandean documents as if they reflected the original teaching of the sect. This Lady Drower does not do, although she does "set foot on the slippery path of speculation". It is to be hoped that this book will stimulate interest in a somewhat neglected field, and so prompt the researches which will lead to a final solution.

When a man professes to have spent some seven years in the writing of a book, quotes extensively from a vast array of original sources, and finally produces a volume of over 700 pages, a reviewer frankly hesitates to condemn his work in half as many words. Moreover, Dr Larson would have a ready answer: adverse criticism would but reveal the sectarian bias of the reviewer. Nevertheless . . . Larson is a kind of latter-day Lucretius. *Tantum religio potuit suadere malorum.* A warning note is sounded early on, in the statement that the Greeks "created the secular way of life, by which alone progress is possible", and in a laudatory reference to Comte in the introduction (by Harry Elmer Barnes). The thesis is, in brief, that "important elements from various ancient cultures . . . converged, first, in the Pythagorean *thiasoi* and then in the Essene order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world". "In the Gospel, therefore, we find a synthesis of Osirian-Dionysiac soteriology. Zoroastrian eschatology, Buddhist ethics and renunciation, Pythagorean communism, and the Essenic Parousia." The great faiths of antiquity are passed under review, and their contributions to "the Essenic-Christian faith" are noted; but the book is quite uncritical, draws conclusions from superficial comparisons, gives no consideration to the relative dates of the documents adduced and never discusses possible alternatives. The theories of Dupont-Sommer and Edmund Wilson on the Scrolls and Christian origins are swallowed whole, without a reference to the voices raised on the other side. Of course there is much that is true in what is said, but the author (in words he himself applies to the Apocalypse) "passes abruptly from fact to fiction". He has apparently access to sources of information about the Gospel of the Hebrews and that of the Ebionites which are not known to other scholars, but one's confidence is not increased when Jairus is described as a Roman centurion (p. 351), with a reference to Mark 5. 21–43. The main target is evidently the Church of Rome, but even a Protestant will find cause for complaint. The discussion of the life and work of Jesus verges on the blasphemous, and New Testament language is subtly introduced in descriptions of other faiths, so as to suggest a closer connexion than actually exists.

To read consecutively, or concurrently, Larson's book and that of James is an education in itself. *The Ancient Gods* is the first volume to appear of a new series on the History of Religion, and if all are of this standard the series will be truly valuable. This book covers the rise of civilization and the emergence of religion in the ancient Near East, the Mother Goddess, the sacral kingship, the seasonal festivals, the cult of the dead, cosmology, divination, ethics, and finally the development and diffusion of the near eastern deities. Due attention is paid to the differences arising from the different conditions prevailing in different regions, and care has been taken to avoid "ideological and doctrinaire propaganda". This is a serious presentation of the archaeological and documentary data. Unfortunately, there are some flaws. The plates, comprising eighty-five

excellent photographs, are not always strictly relevant, and the references to them in the text do not always tally. There are several misprints in the Greek words cited in parenthesis, and there are a number of cases of sheer slipshod writing. "According to the Greek versions of the story (Minos) was a divine king, the son of Zeus by Europa, the daughter of the king of Tyre, Agenor, who in the form of a bull carried her away to Crete." In these Greekless days it cannot be assumed that every schoolboy will know that it was Zeus who was responsible for the abduction (p. 131). "In the pre-exilic community it was this observance that was really the New Year festival, and when the Babylonian autumnal rites at 'the going out of the year' continued to be observed, although Nisan or Abib now became 'the beginning of months' when the Passover was held" (p. 182). It would however be ungracious to end on a critical note. In view of Larson's book it is interesting to read "Christianity was the heir of the ages . . . it was not merely the synthetic product of diffusion and development, like its predecessors. It was rather the emergence of a genuinely new movement in the history of religion."

R. McL. Wilson.

St Mary's College,
St Andrews.

Studies in Christian Doctrine. By H. Maurice Relton. Macmillan. 1960. 21s.

This book is a collection of essays concerned primarily with aspects of Christological and sacramental doctrine. The majority have appeared before as articles, especially in the *Church Quarterly Review*, some more than forty years ago. Such republication of occasional writings in book form has always the danger that the whole may suffer from lack of unity or repetitiveness and that parts may seem dated. It cannot be said that this book avoids any of those dangers, but they are among the least of its shortcomings.

Fundamentally the style of writing and the preparation of the material for the press is so casual as to be an insult to the reader. Pages 143–7 (part of the first essay which is not a reprint of earlier material) prove to be a verbatim repetition of pages 28–32, though no indication of the fact is given; the same is true of pages 141–2 and 226–8. The author appears to have no conception of the functioning of paragraphs; pages 259–60, for example, where we have 13 paragraphs in less than 50 lines, read like the inconsequential jottings of a note-book. The use of punctuation is almost equally erratic and not infrequently we have sentences without main verbs (e.g. pp. 164 and 231). Finally the text is bespattered with capital letters in an infuriatingly generous but unsystematic manner.

Unfortunately the casual, inconsequential, and flamboyant nature of the outer form is fully reflected in the nature of the substance of the book. The author has his points to make (some indeed are good ones), but they are made by repeated asseveration and an end-

less flow of rhetorical questions rather than by any reasoned process of argument. Opposing views are easily dealt with. They are set forth in the most general terms, usually under the descriptive title of "Modernism", and then swept aside in a torrent of rhetoric. The advantage of this method is clearly revealed in the author's own words on p. 133: "We refrain from associating any particular names of individual persons with the view outlined because of the notorious difficulty of expressing, even by the use of their own phraseology, what exactly and precisely any particular individual means. There is always the danger of being accused of misrepresentations." The men of straw whom he demolishes with such gusto are certainly unlikely to protest. The same kind of looseness in argument vitiates the positive development of his own ideas—e.g. "Science and Religion may now join hands in the recital of that article in our Creed which registers our belief in the Holy Ghost, the Lord and Giver of Life" (p. 261).

The main themes which the book sets out to commend may be summarized as follows. Life is bigger than logic; the suffering of God follows necessarily from the truth of the incarnation; the Christology of Alexandria is Catholic and that of Antioch is not; the Church is the extension of the incarnation (". . . pre-eminently through the two great Sacraments of the Gospel—Baptism and the Eucharist—the Ascended Lord continues to become Incarnate", p. 233); Episcopacy is of the *esse* of the Church ("We should have thought . . . *The Apostolic Ministry* . . . almost definitive on this fundamental issue", p. 223); reunion should be secured through a mutual ordination of the priestly ministry of Anglicanism and the prophetic ministries of non-episcopal Churches; transelementation is the true key to Eucharistic doctrine.

My overall picture is of a doughty knight riding hither and thither, shouting slogans, tilting at windmills—vigorous, well-intentioned but too undisciplined to make any useful contribution to theological scholarship.

Maurice Wiles.

Clare College,
Cambridge.

Sixty Years at Westminster Abbey. By Jocelyn Perkins. James Clarke and Co. 1960. 18s. 6d.

The Rev. Jocelyn Henry Temple Perkins, C.V.O., F.S.A., was born on 5th August 1870, and had already been a Minor Canon of Ely Cathedral for four years when, in December 1899, he was appointed Minor Canon and Sacrist of Westminster Abbey by Dean Bradley. (At that time there were six Minor Canons on the staff of the Abbey; there are now three.) The legend that he entered upon his duties on the day that Ladysmith was relieved is almost literally true. He retired in 1958, with the title, especially created for him, of Minor Canon Emeritus. As Dr Alan Don has written in his Foreword to these reminiscences, the author is "the one man who can speak with

first-hand knowledge" of the past sixty years in the history of the Collegiate Church of St Peter in Westminster, which he has served "with unfailing enthusiasm and wholehearted devotion".

Hoc Domus Aula Dei Decus Urbis Janua Coeli;
Angelicas Hominumque Preces Haec Scala Sonabit.

That one who was never a member of the Chapter should have left so deep a mark upon the Abbey as we know it to-day is in itself a remarkable tribute to his qualities of mind and heart and will. The columns of *Crockford* and *Who's Who?* reveal also in some measure how multifarious were his external activities, of which perhaps the most notable, apart from prolific authorship and lecturing, was his work as General Secretary of the British Columbia and Yukon Church Society, appropriately recognized in 1925 by the conferment of an honorary D.C.L. by Bishop's University, Lennoxville, Canada.

The title of these reminiscences is, however, somewhat misleading, for the book was written for the most part in the Abbey "shelter" (now the Canons' garage) during the air-raids of 1941, and no effort has been made to bring it up to date; so in effect it covers only the first forty years of Dr Perkins' long and meritorious service to the Collegiate Church. It may most usefully be read as a companion to the third and final volume of his *Westminster Abbey: its Worship and Ornaments* (Alcuin Club Collections, No. xxxviii, 1952): it is more rich in personalities, and the author's predilections and antipathies are expressed with somewhat greater freedom. *Sixty Years at Westminster Abbey* is indeed a robust and rumbustious work, written with tremendous spirit, and with an endearing prodigality of hyperbole and an economy of punctuation. Unfortunately it wants an index, and there are signs of careless proof-reading even on the title page itself, where the author is described as "Sacrist of Westminster Abbey 1895–1958", instead of "1899–1958". But the illustrations are well chosen, especially the frontispiece, a caricature of Dr Perkins by Minor Canon C. Hildyard, who has succeeded him as Sacrist; and the end-papers are admirable.

The book has the defects of its qualities. It is neither an Autobiography nor an Inventory, but a mixture of both; and, as Dr Don observes, it betrays "a certain lack of orderly arrangement". It contains a great deal of valuable information, but much of this will have only a limited interest for those who have never been directly connected with the Abbey. Therefore the reader's attention should be drawn to what is historically the most important section of the book (pp. 95–100, 122), concerning "The English Use". Dr Perkins writes: "Why, then, so I argued to myself, should not the Abbey display before all men a standard or norm of worship characterized by unflinching adherence to the formularies of our beloved Church? Would not the English Use rendered with all the surroundings of dignity and magnificence of which the Abbey was so fully capable, but with an utter absence of fuss, justify itself to the hilt? Would it not by its sheer beauty and loyalty win many clergy and others who had fallen victims to prejudice and ignorance? . . . Provided the

Abbey kept the English flag flying, scores of churches would follow in its wake. We should really be lighting a candle which would never be put out!" The author's ambition, conceived in an age of unparalleled liturgical and ceremonial anarchy in the Church of England, to see Westminster Abbey assume a position of leadership and serve as a rallying point "for the more sane and sensible members of our Church" (p. 99), "has coloured the whole of my work as Sacrist, and I can wish for nothing better than for this fact to be traditionally associated with my name" (p. 95). In this respect, the Abbey during the twenty years between the two World Wars did indeed exercise a salutary and educative influence, not only in the Church of England but throughout the Anglican Communion, which should not lightly be forgotten, and which should always be associated with the *clarum et venerabile nomen* of Jocelyn Perkins. "I can truthfully say," he writes (p. 3), "that I have constantly tried to carry out my duties with an eye to the Church at large as well as to the Abbey in particular."

CHARLES SMYTH.

CORPUS CHRISTI COLLEGE,
CAMBRIDGE.

SHORTER NOTICES

CHRISTIANITY AMONG THE RELIGIONS. By E. L. Allen. Allen and Unwin. 1960. 18s.

HOW CHURCHES GROW. By Donald McGavran. World Dominion Press. 1959. 12s. 6d.

TAKEN AT THE FLOOD. By Dewi Morgan. S.P.G. 1960. 1s. 6d.

CHALLENGE AND RESPONSE. By Max Warren. S.P.C.K. 1960. 5s.

THE MAKING OF A MISSIONARY. By D. N. Sargent. Hodder and Stoughton. 1960. 4s. 6d.

A DECISIVE HOUR FOR THE CHRISTIAN MISSION. By Norman Goodall and others. S.C.M. Press. 1960. 5s.

RACE RELATIONS IN AFRICA. By Philip Mason. S.C.M. Press. 1960. 2s.

"Uno itinere non potest pervenire ad tam grande secretum." These words on the title page indicate the eirenic tone of E. L. Allen's *Christianity among the Religions*. More than half the book, the first seven chapters, is taken up with an historical survey of characteristic Western attitudes towards the religions of the East. A further two important chapters, "Philosophy in East and West" and "Christianity and Indian Religions", prepare the ground further for the constructive approach of the last three chapters. Four possible attitudes for the Western observer of Eastern religions are defined: neutrality; assimilation; hostility; understanding. Dr Allen of course chooses the last. Particularly useful are his warnings from time to time against prejudging Eastern religions by criteria derived from

Christianity, and so pronouncing them inferior. But I for one must confess to a sense of disappointment on putting down the book. At the end we don't seem to have got much further. Which may be my fault, not Dr Allen's.

How Churches Grow takes a very different line. The author develops the theme of his earlier book, *The Bridges of God*. With such qualifications as are deemed necessary to disarm criticism, he maintains that the relative effectiveness of the Church's mission in different parts of the world is largely determined by the numerical growth in membership. He pleads therefore for an adequate program of research into the rates of growth in different fields and by different methods, and into the sociological and other factors determining the differences. As we ascertain the facts, we should then concentrate our resources massively on the most responsive fields. Applying this argument to Britain, we would, I suppose, conduct a holding operation in the face of the industrial masses and concentrate on the better-off middle classes; a policy in fact adopted by some conservative evangelical agencies (Crusaders, Christian Unions, etc.). Can this possibly be right? The book deserves Dr Kraemer's verdict: "This approach will of course evoke many new problems but the emphasis on a more spontaneous mobile way of evangelism is greatly needed."

The S.P.G. Review of the Year, *Taken at the Flood*, also pleads for a massive concentration of resources in significant areas of world-wide mission. It is written with that vividness and challenge that we expect from its author. Two books from the C.M.S. stable next demand our attention. *Challenge and Response* bears the marks of excellence well known to readers of the C.M.S. News Letter; first, the clear enunciation of relevant factors to the subject under discussion; e.g. "There are six factors in American history which have an important bearing on . . ."; and, secondly, the humility which illustrates so much of the writer's own profound thinking by means of widely ranging quotations from others' pens. But you should read these six lectures given in 1958 at the College of Preachers, Washington D.C.

The Making of a Missionary deals with the qualifications and training of the missionary recruit. Its wisdom and charity almost reconcile me to the reactionary situation in which the sending society rather than the receiving church bears the main responsibility for specific missionary training. In this connexion I am glad the author expresses dissatisfaction with the term "Missionary Training College"; glad too that he entitles his chapters "The Friend", "The Colleague" and so on rather than "personal relationships". But can we really justify the rearguard action in favour of the postponement of marriage?

On all this D. T. Niles on "A Church and its Selfhood" (*A Decisive Hour for the Christian Mission*, Ch. VI) offers in passing most wholesome commentary. The Asian Churches prefer their Western colleagues not to "get frustrated, that blessed word used even to describe the mental condition in which a missionary is either because his wife insists on a frigidaire for the house, or because his national

colleague does not have a sense of humour". Conference reports often make dull reading. But these lectures from the significant East Asia Christian Conference 1959 do not. Norman Goodall gets on with "the history and structure of the EACC" and all that; then two searching lectures by Lesslie Newbigin on "The Work of the Holy Spirit in the Life of the Asian Churches" and "The Pattern of Partnership"; two by Visser 't Hooft; and D. T. Niles as last man in. Definitely an ecumenical first eleven.

Finally *Race Relations in Africa*, the Burge Memorial Lecture for 1960. Full of generalizations, as the author explicitly realizes, this lecture reflects that humane, liberal yet realistic attitude which characterizes the British colonial administrator or ex-administrator at his best.

A. H. Dammers.

Sheffield.

The City of God and the Politics of Crisis. By Edgar H. Brookes. Oxford University Press. 1960. 10s. 6d.

The Mediaeval Papacy, St Thomas and Beyond. By Walter Ullmann. Aquin Press. 1960. 2s.

The Religious Foundations of Internationalism. By Norman Bentwich. Allen and Unwin. 1959. 21s.

One is led to expect from the preface and the reputation of the author that *The City of God and the Politics of Crisis* will contain clear directives on the particular course of action to be followed by Christians in the present South African political crisis. But the study of St Augustine by one who has himself been involved in that crisis has confirmed and thrown light on his own experience that the boundaries of the two cities are not so clearly defined that one can be sure at any point that one is following the law of the City of God. St Thomas Aquinas' bolder lines of demarcation give clearer directives, but they vanish in the real crisis, however much the brilliant Jacques Maritain may retrace them. Of course, there is the guidance which the Thomist finds in the natural law, but to discover that is the problem, since it is not determined by sovereignty but sought out by reason, and how subtle and dangerous this difference is the Christian learns in a crisis country. St Augustine knew all about it long before Aquinas. So it is that from moment to moment the decision has to be made according to one's light with full personal responsibility and without shirking, but always in love.

This is a sane and wise conclusion reached after much spiritual search by one who seems to have known a great deal about those two cities and now knows more from St Augustine.

The title of Ullmann's Aquinas paper covers the writer's understanding of one historical aspect of the papacy. The medieval papacy began, so Ullman claims and the imprimatur confirms, with the accepted assumption that the Bishop of Rome holding his office in direct succession to St Peter possesses the same authority as, accord-

ing to modern Roman theory, was given to St Peter himself through the *Tu es Petrus* saying. This authority was not simply ecclesiastical but political also. National and political consciousness eventually created a claim to independence from papal control and the discovery of the *civis* by political philosophy went along with the discovery of the *homo* by natural philosophy. It was St Thomas who harnessed Aristotle, the representative of the latter, to the papal claim. He asserted the independence of the natural law by which politics is to be guided, and related it to ecclesiastical authority by the celebrated *gratia non tollit naturam, sed perficit*. But wicked politicians broke up the Thomist synthesis, followed nature and renounced the papal means to perfection. Perhaps they found that the logical synthesis behind the celebrated formula was disturbed by the experience of practical analysis. As a theological proposition the formula is sound, but when *gratia* is made equivalent to papacy it ceases to be a theological and becomes a political proposition. Perhaps that really explains what happened "beyond" St Thomas. There is very little that is new or surprising in the paper, but it is well-written.

The republication of Bentwich's lectures, originally delivered in 1932, brings out uniquely the causes of the failure of the liberalism of the first quarter of this century. Nearly thirty years after the whole thing flopped, the author repeats the old illusions that if the religions of the world form a league, their organized common moral front will produce international understanding.

It is an illogical conclusion not only to more recent historical facts, but to the very penetrating and comprehensive survey made by the author of the history of various religions in relation to the nations which have followed them. If instead of repeating a nebulous idealism based on the tentative amalgamation of the religious aspirations of different faiths, the author had analysed precisely on what points the encounter of various religions would be fruitful, using the experience of their meeting during the post-war years, this book might have been of much greater value than it actually is. As it stands, the very solid material of the earlier part of the book is at the end chasing an unreal mirage.

B. N. Y. Vaughan.

The Deanery,
Port-of-Spain,
Trinidad, W.I.

Money in Christian Life. By D. A. Hunter Johnston. Published for the Central Board of Finance of the Church of England by the Church Information Office. 1s. 6d.

This book is the substance of addresses given to Diocesan Conferences in 1959 by Mr Hunter Johnston, Investment Manager of the Central Board of Finance. There is much that one would agree with in it. We can accept that the movement of Christian Stewardship in the Church of England is a movement of God's Spirit; that, be-

cause we live in an acquisitive society men understand us when we talk about money; and that God is concerned with all that we do with our money, not simply with that bit that we decide to give to him.

Yet there are also statements that it is important to put a question against. Is the Church simply coming to terms with the acquisitive society rather than criticizing some of its basic assumptions? Are there further practical questions that should be discussed both about the Christian's giving and the Church's spending? And, most emphatically, are we getting things out of proportion when Christian Stewardship, instead of being seen as a means to put the Church's house in order, is seen as a way in itself "to the winning of the people of this land to Christ"?

MARGARET KANE.

SHEFFIELD.

ENGLISH HYMNS. By Arthur Pollard. Longmans. 1960. 2s. 6d.

The author of this booklet, who lectures in English literature at Manchester University, in reviewing two small books (concerning the Dead Sea Scrolls and the Epistle to the Philippians) pronounced this verdict: "The value of these little works is out of all proportion to their size." This appraisal exactly describes his own little work about English Hymns.

It is an outstanding example of compression. In some sixty pages he has included, not only the texts of many well-known hymns, but packed in most illuminating comments on the literary structure and doctrinal significance of the hymns.

The book is about hymns, but it is published in a series entitled "Writers and their work". Hence he includes a certain amount about the authors of the hymns and the background and occasion and generation in which the hymns were published. Mr Pollard is particularly convincing in his comments on Isaac Watts, Charles Wesley and Toplady. Indeed his criticism (a favourable one) on "Rock of Ages" is among the best things in the book.

What he has written will be a real boon to the clergy, and organists, and choirmasters who continually have the important task of choosing the hymns Sunday by Sunday for their services. One cannot take too much trouble about this part of church work. But the book is also a very real contribution to the study of hymnology—a branch of religious learning which is sadly neglected. A valuable part of the book is the list of 167 of the more well-known hymns with the names of their composers: still more so is the list of some thirty-eight books on hymns, for further reading. It is much to be hoped that many who purchase this little book will be stimulated to explore further into the field of hymnology by reading some of these longer works.

F. H. DURNFORD.

ALNWICK.

St Francis de Sales. Selected Letters. Translated with an Introduction by Elisabeth Stopp. Faber. 1960. 25s.

This most welcome addition to the series of the Classics of the Contemplative Life is a work of scholarship, easy to read and a delight to handle. St Francis himself is one of the spiritual writers who speak closest to our condition. While filled with the love of God, his feet never stray far from his native Savoy. It is this combination of deep spirituality and "rustic forthrightness" that make these letters so rich a store of spiritual reading for the twentieth century. The demand of God never slackens, but it is in and through one's place in the world that it is met.

Dr Stopp's translation appears admirable; it has liberated the Saint from that stuffy diction, once so favoured for spiritual reading, and which was so far from the spirit of this Saint who was "a great friend of simplicity".

Murray. S. MacDonald.

Upwood Vicarage, Hunts.

The Concept of Love in Child Care. By T. S. Simey. National Children's Home. 1960. 7s. 6d.

Growing Up In Christ. By Frances Wilkinson. S.C.M. Press. 1960. 8s. 6d.

To have the care of children is to be by turns perplexed, enchanted, maddened. These two books are concerned with some of the theory and practice involved. *The Concept of Love in Child Care* is this year's Convocation Lecture given at the National Children's Home. It is slightly misleading in title and appearance since it is not concerned with the care of children as such but with the institutional care of children who are deprived of a normal home. Professor Simey begins with some interesting and unusual history, mainly of Methodist experiments in such care, and he traces the growth of an attitude towards children which implies love for them. He then discusses the concept of "understanding love", the contribution and inadequacies of the Freudian account of love, and the present state of "child care". It seems odd to a common reader, however, that Professor Simey should quote St Paul but not dwell upon the Incarnate Love which inspired St Paul, and that he should discuss the needs and difficulties of deprived children without examining more closely the heritage of secure love which they have lost. Admirable footnotes indicate further reading.

The writer of *Growing Up In Christ* combines her work as mother of four children with a full-time job. She has written out of her experience a kind of blue-print for Christian family life which should be a godsend to anyone in charge of a Young Wives' Group. Crisp, humorous, shrewd, enviably assured, a little didactic, she packs a remarkable quantity of wise, practical guidance into a short book. Here we can learn how to choose a baptismal name, or even a comic,

how to teach our children the Christian faith and how to exercise our own. Mrs Wilkinson is an activist and she writes for busy people like herself, not for people who are on the fringe of faith, or for the diffident or romantic person. Like all good teachers, she is ruthless: she is also deeply Christian. Her insights are unusual and penetrating and genuinely relevant to life as it happens now rather than as it used to be forty years ago. This aspect of her book is so valuable that it renders one's occasional disagreement irrelevant.

ELISABETH MONTEFIORE.

CAMBRIDGE.

THE ASSENT OF FAITH. By Henry Bars. Burns and Oates. 1959. 21s.

This is not really a philosophical work, though it abounds in illuminating comments on philosophy and its relation to Christian belief. It is rather in the tradition of the great religious psychologists, Pascal and Kierkegaard; and its analyses of the state of the soul in belief, in unbelief, and in agony of vacillation between the two, are mercilessly precise.

The author distinguishes between two radically different kinds of unbelief, that which does not know whether there is anything, and that which knows there is nothing and issues in conduct appropriate to this situation. Whatever either may say, Christians and unbelievers alike have in fact reached their present state at least as much through the accidents of inheritance and upbringing as by rational processes. But the dilemma that faith must either keep aloof from philosophy or be corrupted by it is an unreal one; for while faith is not bound to any one philosophy, it may adopt this or that to find adequate expression. On the other hand, to submit one's faith to the judgment of a philosophy is already to have rejected it. Though belief and unbelief can never be mere acts of will, there is always a choice, once belief is absent, whether to rationalize that absence; and *this* is the act of infidelity.

HUGO MEYNELL.

CAMBRIDGE.

SAINT WILLIBRORD AND HIS SOCIETY. By Gordon Huelin. Faith Press. 1959. 5s.

The Society of St Willibrord was formed in 1908 as "a medium by which closer intercommunion between the Old Catholics and the Church of England may be brought about", and this jubilee volume celebrates the first fifty years' work of the Society, including its achievement of the desired full intercommunion in 1932, the recognition of this by all provinces of the Anglican Communion save two, and the consequent transformation of the Society into an agency of mutual commendation, understanding and fellowship between two sister churches. Dr Huelin appropriately provides an attractive

summary of the life of Willibrord, the Yorkshire lad who became the apostle of the Netherlands, together with an account of the Society.

The book is a welcome introduction to both these themes. Inevitably, though, the reader will lay it down, asking for more information. From the bibliography we miss Eleanor Duckett's *The Wandering Saints* (1959), with its picturesque description of the Whit Tuesday Dance at Echternach in honour of the saint, and the Report of the Lambeth Conference of 1930 where can be found the full text of the Declaration of Utrecht (1899) which is the credal confession of the Old Catholics. Moreover, statistics would be a help in order to demonstrate how small a minority the Old Catholics are, while the author's personal interest in Willibrord and the See of Utrecht tends to obscure the wider view of their communion as a union of churches in six countries. The attendance in 1932 of Old Catholic bishops for the first time at an anglican consecration indicated not only the restoration of full communion, but also, surely, the part played in the negotiations by G. F. Graham Brown, who was then being consecrated Bishop in Jerusalem. "The Revd A. H. Bransby Jones" (p. 67) who was largely instrumental in inaugurating the exchange youth visits which are still continued is the Rev. B. A. H. Jones, at that time vicar of Moulsecomb (not "Moulscombe"), Brighton. And in this decade it is becoming necessary to explain that "the *Guardian* newspaper" (p. 51) is not a northern daily, but a former church weekly.

W. W. S. March.

Eastbourne.

The Discovery of God. By Henri de Lubac. Darton, Longman and Todd. 1960. 18s.

God In Us. By Miles Lowell Yates. S.P.C.K. (Priest's Library). 1960. 9s. 6d.

St Vincent de Paul et la Charité. By André Dodin. Editions du Seuil. 1960. n.p.

St Bernard of Clairvaux. Tr. by Geoffrey Webb and Adrian Walker. Mowbrays. 1960. 10s. 6d.

The Approach to Calvary. By John Baker. Independent Press. 1960. 6s. 6d.

De Lubac's *Sur les chemins de Dieu* has been ably translated by Alexander Dru, and wisely many of the footnotes have been pruned. This book bears a superficial resemblance to Pascal's *Pensées*, but is much more carefully and logically composed. Man's partial knowledge of the unknowable God is the subject, and the method of exposition is not a continuous argument, but a series of detached but linked reflections which stimulate the mind to new thoughts and the soul to deeper prayer. The Fathers and Theologians of the Church, and Philosophers, Christian and Pagan, are used by de

Lubac with that freedom and confidence which we have come to expect from him: but his astonishing knowledge and width of reading still amazes. This book is not an easy one, and it requires a high degree of concentration in the reader, but it can be confidently recommended as a valuable book by a great writer.

God In Us is, with a few small additions, the substance of the course in Ascetical Theology delivered by Dr Yates over several years to American theological students. Although some of the references and illustrations are a little strange to English readers, the solid sterling worth of this book soon compels attention and the transparent honesty of the lecturer wins sympathy. There is no false piety and no superficial conformity to accepted traditions: there is no attempt to force the student into a ready-made mould, and there is the minimum of attention to "machinery" and the maximum to inspiration in prayer. This book is worthy of a place among that handful of books on Ascetical Theology (and what a small handful it is!) which are studied at Theological College, and are afterwards constantly in use when the priest is teaching or praying or trying to renew his vision. (This is a reprint by offset from the American edition: at least one correction has apparently been introduced, but there are still some references, for instance to page-numbers in the American Prayer Book, which could be elucidated without much trouble.)

The biography of *St Vincent de Paul* and the history of the religious orders which he founded is in the popular series "Maîtres Spirituels". Profusely illustrated (and some of the illustrations are really striking) and written in simple French (which is unfortunately not free from journalese) this small book should draw many readers. St Vincent de Paul is one of the most attractive figures in the religious history of modern Europe, and the diversity of projects which he saw to fruition testifies to an amazing vitality and human sympathy. "Il a presque changé la face de l'Église"—not by being a revolutionary, bent on upsetting traditional ways, but by being a humble man of God. His memory has suffered at the hands of sentimentalists and romanticists, and his portrayal by Pierre Fresnay in the film "Monsieur Vincent" did little to reinstate him: it is good to read again the authentic story of his life and works, and to find the real man beneath the pious pictures. Last year was the tercentenary of his death.

Few would claim that *St Bernard of Clairvaux* is so attractive as St Vincent de Paul. His self-mortifications repel us and his championship of the Second Crusade does not suit these days of toleration. His attacks on Abelard too are not likely to win sympathy from those who enjoy and prize the freedom to think and speak as conscience dictates. This story of his life is the first English translation of the Vita Prima Bernardi which was compiled by his contemporaries. It reveals the man with all his austerities and excesses. But it reveals also the man of prayer and burning devotion, who knew and loved his Bible and preached Charity, and drew countless souls to God by his holiness.

The Approach to Calvary retells the story of our Lord's Passion

and on the hard facts of that history builds again traditional Christian soteriology. There are no new theories here: only the "old, old story" that needs to be retold in every generation.

ALAN ROGERS.

MADAGASCAR.

BOOK NOTES

A Theological Book List by Raymond P. Morris (Blackwell, 45s.) is a publication that will be invaluable to librarians and also to theological teachers and students. It contains particulars of over 5,000 books of the kind that ought to be in theological libraries. They are classified under headings and there is an index of authors. Bernard Guillemain's *The Later Middle Ages* (Burns and Oates, 8s. 6d.) is a "Faith and Fact" book which deals with the history of the Church in the thirteenth and fourteenth centuries. It might seem that the subtitle of *What's What: a complete guide to the Church of England* by F. B. Chancellor (Mowbray, 7s. 6d.) must contain an element of exaggeration, but it does supply information about practically everything one can think of in connexion with the C. of E. If it had been flavoured with humour or astringency, it would have been an agreeable bedside book for the unknowing. *Thanks be to God* by Robert N. Rodenmayer (James Clarke and Co., 9s. 6d.) is a series of meditations on the General Thanksgiving. *Christ and the Christian* by R. W. Gleason, S.J. (Sheed and Ward, 12s. 6d.) is an essay in ascetical theology which seeks to meet the needs of Christians who "to-day demand freedom of initiative and expect from their spiritual guides frankness, sincerity and honesty". *An Expository Preacher's Notebook* by D. W. Cleverley Ford (Hodder and Stoughton, 12s. 6d.) contains useful guidance for preachers. *A Pioneer in Northwest America, 1841–1858* (Minnesota University Press and O.U.P., 60s.) is the second volume of the memoirs of Gustaf Unonius, a Swedish Lutheran missionary of the frontier who entered the ministry of the Episcopal Church. *Expounding God's Word* by A. M. Stibbs (I.V.F., 4s.) deals with principles and methods of biblical exposition. Dr John Baillie, whose death we keenly lament, had a mastery of style that is too rare among theologians. His *Invitation to Pilgrimage*, which was reviewed in THEOLOGY, October 1942, pp. 212 f., has just appeared as a Pelican Book (3s. 6d.). A new and revised edition of John C. Bennett's *Christianity and Communism To-day* (S.C.M. Press, 6s.) has been published: the original edition was reviewed by the present Bishop of Middleton in THEOLOGY, November 1949, pp. 430 f. Students of the New Testament will be glad to hear that *The Synoptic Gospels* by J. H. Ropes has been republished (Oxford University Press, 7s. 6d.): Professor D. E. Nineham contributes a foreword in which he calls attention to its value. An English edition of Jaroslav Pelikan's *The Riddle of Roman Catholicism* (Hodder and Stoughton, 16s.) is now available: the American edition was strongly recommended in THEOLOGY, November 1959, p. 445. *Diary of a Misfit Priest* by W. Rowland Jones (Allen and Unwin, 25s.) is a book that may win more sympathy for bishops than they deserve and less sympathy for the author than he deserves. He quotes a letter written to him by Bishop Hensley Henson, signed "H. H. Durham", and he records a luncheon given at Fulham Palace by the Bishop of London (Winnington-Ingram) at which Mrs Ingram joined in the laughter at one of her husband's stories.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BEREAN PRESS: William Barclay, *Fishers of Men* (2s. 6d.).
CAMBRIDGE UNIVERSITY PRESS: Philip Carrington, *According to Mark* (50s.).
CLARENDON PRESS: S. L. Greenslade, *The English Reformers and the Fathers of the Church* (2s. 6d.).

COLLINS: Pierre Teilhard de Chardin, *Le Milieu Divin: an essay on the interior life* (18s.).

DARTON, LONGMAN AND TODD: F. Boulard, *An Introduction to Religious Sociology* (21s.); Lucien Cerfaux, *The Four Gospels* (9s. 6d.); B. C. Butler, *The Church and the Bible* (8s. 6d.); George F. Tittmann, *What Manner of Love* (18s.).

DOUBLEDAY (NEW YORK): John Dillenberger, *Protestant Thought and Natural Science* ($4.50).

EPWORTH PRESS: Herbert B. Workman, *Persecution in the Early Church* (3s. 6d.); Bernard Martin, *An Ancient Mariner* [revised paper-back edition of a biography of John Newton] (3s. 6d.); Cyril Eastwood, *The Priesthood of All Believers* (30s.).

EYRE AND SPOTTISWOODE: E. E. Y. Hales, *Revolution and Papacy* (30s.).

FAITH PRESS: John Morris (Ed.), *New Ways with the Ministry* (3s. 6d.).

HODDER AND STOUGHTON: Harry L. Weinberg, *Levels of Knowing and Existence* (21s.); Tito Colliander, *The Way of the Ascetics* (9s. 6d.); Gunther Bornkamm, *Jesus of Nazareth* (21s.); A. C. Bridge, *Images of God* (16s.).

I.V.F.: D. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, Vol. II (15s.); Marcus L. Loane, *Makers of Religious Freedom* (4s. 6d.).

LONGMANS: Evelyn Underhill, *The Mount of Purification* (12s. 6d.); A. M. Ramsey, *From Gore to Temple* (18s. 6d.).

LUTTERWORTH PRESS: Max Thurian, *The Eucharistic Memorial* [Eng. trans. of Part I of *L'Eucharistie*, reviewed in THEOLOGY, February 1960, pp. 74 f.] (9s. 6d.); Hendrik Kraemer, *World Cultures and World Religions* (35s.).

MOWBRAYS: S. J. Forrest, *A Town Parson's Day* (2s. 6d.); Michael Hocking, *The Parish Seeks the Way* (10s. 6d.); Clemens Humilis, *A Modern Imitation of Christ* (17s. 6d.).

NATIONAL SOCIETY AND S.P.C.K.: M. B. Foster, *Marxism* (1s. 6d.); G. S. Carter, *Is the Theory of Evolution consistent with Christian Belief?* (1s. 6d.); J. Burnaby, *In what Sense is the Bible Inspired?* (1s. 6d.); H. H. Farmer, *Are Miracles Possible?* (1s. 6d.).

NELSON: Alfred Wikenhauser, *Pauline Mysticism* (25s.).

OLIVER AND BOYD: F. C. Grant, *Ancient Judaism and the New Testament* (21s.).

OXFORD UNIVERSITY PRESS: Malcolm L. Diamond, *Martin Buber: Jewish Existentialist* (21s.).

PENGUIN BOOKS: G. R. Cragg, *The Church and the Age of Reason, 1648–1789* (5s.).

ST ANDREW PRESS: E. P. Dickie, *The Unchanging Gospel* (7s. 6d.); James Bulloch, *The Kirk in Scotland* (25s.); Ian M. Fraser, *Faith comes Alive* (4s. 6d.); John Kennedy, *Presbyterian Authority and Discipline* (15s.); *The Scots Confession, 1560* (10s. 6d.).

ST ANTHONY'S PRESS (YORK): D. L. Douie, *Archbishop Geoffrey Plantagenet and the Chapter of York* (3s. 6d.).

S.C.M. PRESS: William Barclay, *The Mind of Jesus* (5s.); John D. Godsey, *The Theology of Dietrich Bonhoeffer* (25s.); Frank Glendenning (Ed.), *The Church and the Arts* (6s.); Frances Wilkinson, *Growing up in Christ* (8s. 6d.).

S.P.C.K.: E. G. Parrinder, *A Daily Bible and Prayer Book* (4 vols, 6s. each); Stephen F. Bayne, Jr (Ed.), *Ceylon: North India: Pakistan* (8s. 6d.); *Report of the Archbishops' Commission on Redundant Churches, 1958–60* (6s.); J. M. Hussey and P. A. McNulty (Trans.), Nicholas Cabasilas, *A Commentary on The Divine Liturgy* (18s. 6d.); R. R. Williams (Ed.), *The Word of Life* (9s. 6d.).

UNIVERSITY COLLEGE OF NORTH STAFFORDSHIRE: Paul Halmos (Ed.), *The Sociological Review: Monograph 3: Moral Issues in the Training of Teachers and Social Workers* (12s.).

WORLD DOMINION PRESS: David M. Paton (Ed.), *The Ministry of the Spirit* (12s. 6d.).

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON

THE BRIDLINGTON DIALOGUE

Edited and Translated by a Religious of C.S.M.V.

The Bridlington Dialogue, here printed and translated for the first time, is a commentary on the Rule of St. Augustine, attributed on strong internal and circumstantial evidence to Robert the Scribe (obiit 1167), the fourth prior of St. Mary's Bridlington.

Two manuscripts only of the work are so far known, one in the Bodleian, the other in the College Library at Durham. Of these, the former is the older and longer, the latter an abridgement obviously made from a revised version of the original work.

The text here printed is, therefore, that of Durham, wherever possible, the Durham omissions only being supplied from the Bodleian text, and all variants noted in the apparatus criticus.

For the convenience of readers, the text, continuous in the manuscripts, is here divided into eighteen chapters. After the rather stilted though interesting prologue, most of which the Durham manuscript omits, the Commentary itself proves highly readable. The whole work is deeply spiritual and full of sturdy wisdom and holy common sense. It is as important for the present-day religious as for the mediaevalist and the Church historian. 4 *guineas*

STUDIES IN THE GOSPEL OF THOMAS

R. McL. WILSON, BD., Ph.D.

The Gospel of Thomas discovered at Nag Hammadi has aroused great interest among both scholars and laymen, but little has yet been written about it in English, although several studies have appeared on the Continent. This book examines primarily the relation of the new document to the New Testament, indicates the problems which it raises and the solutions which have been suggested, and explains the significance of the discovery. Full account is taken of the studies already published, to which detailed references are given. **21/-**

EUSEBIUS OF CAESAREA

D. S. WALLACE-HADRILL, D.D.

Historians, philologists, geographers and biblical and dogmatic theologians are all united in regarding the works of Eusebius of Caesarea as pre-eminent among the 'sources' for the third-fourth century of the Christian Era. And yet no work of any importance on Eusebius has appeared in English for thirty years.

A full biography of Eusebius is followed by a series of monographs on Eusebius's literary work in general, his biblical scholarship both in relation to the canon and exegesis, his Christology and particularly his place in the Arian controversy, his attitude towards Greek philosophy, and (bearing in mind that he is 'The Father of Church History') his work as an historian and his theology of history. **35/-**

MOWBRAYS

Christmas KARL BARTH

The essays contained in this volume first appeared as articles in the German Press during the years immediately preceding Hitler's accession to power. They had at that time a special meaning for those to whom religious and political freedom were gradually being denied and they were widely welcomed by readers of different faiths and political parties. **Price 7s. 6d**

St. John's Gospel WALTER LUTHI

During the eighteenth and nineteenth centuries the gospel of St. John was largely neglected in Church teaching. Professor Luthi, of Berne Minster, suggests that there is a mystical quality in John's witness of Christ which was out of keeping with the spirit of the times, but which is now becoming more widely understood. As a contribution to the revival of interest in the fourth gospel he presents in this volume the text of a series of sermons in which he gives a full expository analysis of the whole gospel. **Price 25s**

From Death to Life ROBERT MARTIN-ACHARD

In this study Professor Martin-Achard traces the development of the doctrine of the Resurrection as it is revealed in the writings of the Old Testament. His main purpose has been to make apparent those Old Testament passages by which it is possible to trace the growth of the belief that death is not the end of life. The author is Professor of Old Testament exegesis and biblical theology at Neuchâtel and Geneva Universities. **Price 30s**

Oliver & Boyd

Tweeddale Court, 14 High Street, Edinburgh 1